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India's Women--'Shut in and Shut out.'

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Part I. The Zenana.

IN a paper on India's Women, it must be borne in mind that different statements may occur, apparently contradictory. The women of India can no more be classed under one head than India can be said to be one country, instead of a continent containing many peoples speaking many languages, differing in customs and, as regards the divisions of Mahomedanism, Hinduism and Christianity, presenting not one picture, but several. In this way North, South, East and West differ in customs, etc. Every statement therefore about the women of India, even of one province, must necessarily be burdened with many exceptions. In missionary magazines, whence a good deal of our information is gleaned, each missionary can only speak of the women of her particular district; and, as you read each number, you find something new or different to what you have read about in a previous number, and you will find it will take you some time to acquire from them a complete idea of the women of India.

Lady Dufferin, wife of one of our Viceroys, and the inaugurator of that well-known scheme which bears her name, for bringing medical relief to the women of India, published an article in the Nineteenth Century Magazine in which she gave an account of their life from her own personal experience. She told the writer of this paper it was intended to give the brighter side of India life; for, truly as she sympathized with all their griefs and their trials, and great as she considered them to be, she was struck on her return from India with the universally gloomy view taken of them by English people, and did not believe that exaggeration in anything is good. So in this article she distinguishes the women of inferior castes and rank, who form by far the largest part of the immense female population of India, from the women of high caste and position who are secluded; and we are inclined to think that even among those who are not lovers of missionary zeal, as well as those that are, there does exist a cut and dry conventional idea of the women of India. To such, all Indian women pose as ill-used child-wives, amiable nonentities, cruelly treated widows, neglected invalids, prisoners shut up in zenanas for life. Like all sweeping statements these contain a half truth and not a whole truth, and in Lady Dufferin's statement to the contrary there is so much truth, and our sympathies are so much with her, that we never

saw our way to anything like an answer to them, however much one was stirred at the first reading of her article.

Perhaps the only two points which remain in one's mind to which an answer could be directed, and to which we still take exception, are (1) her idea of what the seclusion really means; (2) her defense of early marriage, which in effect she does defend, or at least is not half as indignant about it as every English woman ought to be. It is likely that she in her position was allowed to see the best side of both and that when she wrote about what she saw in the visits paid and for which great preparations had been made beforehand, she had probably very little idea of all the iniquities involved in both. To support her views, and optimistic they certainly are, she brings forward the influence of the secluded women and the enormous proportion of the female population who go about freely. The latter she says are as free and happy as European peasantry. To this we can agree if we make the proviso that both have animal instincts and no minds, and that in this sense their happiness is undoubted. But if we would go deeper and define the word happiness, Lady Dufferin does not enter into that as contained in the spiritual question. If she did, she as the good Christian woman she is would freely admit that of course they have no true happiness. That they are happy as lower animals are we can agree, for their tastes seldom are higher. Then as to the sweet seclusion of the zenana she describes as a harbor of refuge, many a weary, toiling English woman in this overcrowded and busy world might sigh for, those who go in and out of such daily tell us that there is much pollution within, not quite always but very often, but as to seclusion implying modesty, purity or any other good, it is absolute nonsense to suppose any such result of the parda h system.

In case there may still be some who consider the word zenana to be a geographical term, we will at once inform our readers that zenana simply means that part of the house in which the women of India live. The house—zenana and mardana (men's apartments)—is composed of outer and inner apartments. The inner including in some cases a courtyard while in others a roof only, constitutes a zenana, from 'zan', the word for a woman. A zenana will often contain the female members of a family of several brothers for four generations, each male member putting his earnings into a common fund. Each son as he marries brings his bride to his mother, who rules supreme. In favor of this it is said that Hindus do not separate into many small houses, but live in one home, for the following reasons:

1. It is more comfortable and more economical.
2. It creates a greater degree of union.
3. It is more charitable.
4. It elevates the moral character of the members.
5. It has nothing of the selfishness found in the system of living in separate families.

From the charitable point of view, it may be remarked that, though there are a few indigenous charitable institutions in India, there are no workhouses, no homes for orphans, for the destitute, and that if the existing zenana system of family life were abolished India would be infested with respectable beggars. As to its creating a greater degree of union, the peculiar charm of this system is to shew family life, children supporting old and disabled parents, brothers helping brothers and sisters—a sight worth seeing. The comfort and economy of the system declares itself by young men being checked in extravagance, young wives taught economy; the young couples get help and advice when ill or in danger; widows and orphans get shelter and support. As to the system increasing quarrels, illiterate childish wives, whether cooped up in zenanas or living separately, are sure to quarrel.

Hear also again the opinion of an en-

lightened native doctor. "There is," he says, "a good deal of misconception in the minds of some in England about *seclusion*. We would point out to them that this custom is not founded on any religious doctrine either among the Hindus or among the Mahomedans. It did not exist in the India of the Purani age, nor was it observed in a rigid sense by the queens and empresses in the early part of the Mahomedan period. As it exists at present, it is an evil of the rich in the town and is unknown in the villages and among the poor." He also adds a truism that the rigidity of seclusion depends almost entirely on the men.

It is generally stated that the pardah's system of seclusion originated about the 10th century with the Mahomedan invaders, who seized Hindu girls and carried them off to their harems, and that then the Hindus adopted it for protection, and betrothed their daughters while young to save them from the clutches of the Mahomedans. In the 5th century it is true that the Hindus, then styled Aryans, were very liberal in their treatment of women. Boys and girls were educated together, grew up and married when of age with mutual consent, whilst married women went out and transacted business. But seclusion of women existed about the 6th century and was practiced by Hindus before the Mahomedan invasion on account of the distrust of women in the precepts of Manu in which male relatives were commanded by law to deprive the women of their household, of their freedom. As a rule the higher caste women, practically prisoners inside the zenanas, are the most conservative and fanatical defenders of their ancient faith and the jealous guardians of the household gods. They keep the men up to the mark in all matters of religion and instruct the children in idolatrous rites. A woman's religion is to look on her husband as god, her salvation being through him. She must be obedient in all things never covet independence, never do anything law or custom forbids. Family life and hereditary customs are fed and preserved and perpetuated by the wives and mothers of India. Zenana missionaries aim to strike the deathblow at the *heart* of Hinduism and by God's help will do so, for the heart of Hinduism is enshrined in the zenana homes of India. Probably no religion is more encumbered than the Hindu by super-imposed traditions, by accretions of doubtful value. It is also a religion coextensive with the social, political and domestic life of all who profess it. The Shastras (sacred Hindu books) lay down that whatever a man does should be done with a religious object.

Till the female character is elevated from its present condition of ignorance and superstition the enlightenment of the men must be crippled in its progress. The two must go hand in hand if the improvement of the native character is to enter, as it must do into all the important arrangements of daily domestic life. Meanwhile there is no real home in India. No man is ever to be seen speaking to his wife during the day or ever in the presence of his family. His wife is an animal, a thing he married, a child-producing machine, never inquired for except under the guise of house—"my house is ill," The wife never eats with the husband—often there are several wives.

The rich in zenanas become slaves of idleness and the monotony of their existence is only broken by weddings and religious festivals. A lady missionary wrote that if only Lady Dufferin, before commending seclusion, could share her bedroom on the roof in a large native city during the hot season, when life is lived after dark out of doors, and see the weddings on the neighboring roofs in the night, and all their belongings, and odious practices, she would think differently. And again things which we Christian women learn with solemn reverence are the common talk which the child hears and perfectly understands at his mother's knee in India. Things we should be ashamed to write and could

not speak of are discussed by the whole family.

"Think—born amongst an inheritance of ages and ages of moral and physical degradation, all your life lived under the influence of such people, no help from Christianity—what manner of woman would you be? Then again the petty round of concerns which occupy their lives does not tend to stir thoughts or quicken the brain. They wonder at what we tell them, but forget to enquire about the principle that works these wonders. We show them a sewing machine. 'Wonderful,' they say. One will ask, 'Is it true some people can take all their teeth out alone and put them back again?' All are miracles to them—steam, electricity, etc; therefore if you told them there was a daily post from England to the moon they would also believe that."

Our gospel message is a miracle, incomprehensible, difficult of attainment. It shows her that she, a woman, has a soul; that she is not as the beast of the field: that it is not all of life to live in oppression, darkness, ignorance; that there is a heaven for her. Into such seclusion our zenana worker penetrates. There are many, aye, even in Christian lands, who owe everything to Christianity; blest with Christian influences from infancy—the training of parents and healthy surroundings, helps of every kind, blessings inherited from Christianity, who say why take the gospel into the zenana? Why disturb their happiness by that which so often only brings sorrows and family strife in its train?

In the first place we answer that the glad tidings were not only for us, but for all people—the gospel is the power of God unto salvation. From those shut up in zenanas cries of desire for nobler things have gone up to God. You may cultivate human nature, educate it, refine it, make it perhaps moral, virtuous, but it will be still unfit for God's presence.

Again there are many who would throw open the zenanas and let all come forth. We think a very gradual coming into freedom is essential after such a life. Until the masses have risen to the Christian standard of morality, which furnishes every individual with a protecting power from *within*, some protection from without will be necessary. We Christian women are to blame who have allowed for centuries the hearts of our fellowmen to be shut up in darkness and superstition. What wonder is it if when we at last force them open and shed the light of our 20th century with its marvels of science and civilization, with its religious life and privileges, that the atmosphere is dark; that there is an accumulation of dust and abomination, of fungi which thrive where there is stagnation of damp and darkness? Rather must we gradually and gently let the sunshine of God's truth and love come in and help them lovingly, tenderly, aye and sisterly, to sweep their house and cleanse it. For such we once were, nay, perhaps our sin is greater, for their morality should often not be judged by the standard of ours. Much we deplore has risen from the material sense in which they judge and speak of things with which they connect neither sin nor shame. If we have been washed and sanctified it is through the free and abounding grace of God so abundantly bestowed upon us, and which we have kept back from them. The gospel and it only will enable the women of India to be free to go in and out among their own people. Every Christian woman therefore ought to be interested in this great work, for she owes everything to the gospel and should put this question to herself, "How much owest thou unto Thy Lord?"

To carry out this, we ask, what ought to be the qualifications of a would-be zenana missionary? She must be filled with the Spirit of Christ. She must know the people and their language. She must be in full sympathy with them, as this goes far in making them willing to listen to the message. She will need zeal, courage, forbearance and much of it; gentleness, tact. She must also have a thorough knowledge of the plan of salvation

—know how to tell it plainly, as to a little child. She must have a real appreciation of the preciousness of every soul she comes in contact with, which must be followed up by prayer, for without God's blessing what will all her efforts avail? She needs strong faith, no part of the work is so discouraging—the seed sown—hard work done and no appearance of fruit.

"Many a time," writes one who knows, "have I gone with zenana workers to visit zenanas, partaken of their uninviting hospitality, which I was sure was as unattractive to them as to me, and heard them earnestly talking to the women; and I felt inspired by their zeal, and enthusiasm and longed to participate in the work they were doing among the women in their homes."

"I always pity a zenana worker her work (a medical missionary writes); it is such plodding, quiet, showless work and yet all important. I like to say a word in favor of zenana workers and give them all the encouragement I can. There is not much to see as results, but good is being done."

Such are some of the difficulties. But on the other hand, the labored attempts of the women in the zenanas to read are beyond all praise. The poor unused brain does not work readily. Time has to be snatched for study from baby cares and family toil, amid perhaps coarse jokes of friends taunting her on becoming learned. How would a woman among us succeed in learning to read with a lesson, lasting 15 minutes, *twice* a week?

We must never forget that 50 years ago when English ladies saw that the only thing to reach and supply the wants of women of the East was to send the gospel to them, men, even missionaries, said they might as well try to scale a wall 500 feet high. But the needle, with God's help, in the fingers of the missionary, was the simple instrument that opened the gates to admit Christian teaching and influence and was the beginning of zenana work. The visits are now for the most part looked forward to, and the zenana worker is the friend in many zenanas, trusted and loved. Said a Hindu gentleman, in confidence to one of our medical missionaries, "We dread your women; they enter our homes and steal the hearts of our women and children, and when the hearts and homes are won all India will be Christian."

Before closing this part of our subject, we will quote from a zenana worker's diary a typical visit to a Lahore zenana: "Physical strength falls short of the demands made upon it, and I have a perpetual uneasy sense of work uncared for and opportunities unused. The reality of the work of a zenana visitor has nothing to throw a halo over it, apart from the fact of its being part of the heart and life service of the Christian missionary. Imagine a night when the heat is so terrible that sleep is often impossible, till towards the early morning, when it is beginning to be a little cooler. Then the missionary must get up and prepare for 4 or 5 hours work in the stifling lanes in the heart of the city. Arrived there, flights of dirty stairs must be climbed to reach the roof, where the native ladies generally sit. Perhaps in one corner an old lady will be cooking over a small fire, and the smoke of it fills my eyes and throat. A servant helping her keeps up an incessant chatter. Children in various stages of undress roam about playing, or bawling, or searching for their mislaid clothes and adding materially to the discomfort. A parrot screams out that he is hungry; and whenever he is quiet, the cocks and hens, which are perambulating over everything, take their turn to annoy in which they are aided by a few ducks and goats. Old women from the neighborhood are constantly coming in and out and generally bring crying babies with them, and often, too, delicious morsels of gossip for the ladies of the family, so that it is impossible for any who are taking their lessons to confine their attention to their books. Sometimes when the noise is unusualiy great, one of the

ladies, weary of the turmoil, will jump up, drive fowls, birds, etc., far away. But this only makes matters worse. One morning, in the midst of a lesson, such an effort resulted in chanticleer loudly crowing and clapping his wings, knocking over Polly's cage. The door flew open, the parrot flew out, and it was at least a quarter of an hour before order was restored. No one will wonder that in such houses neatness and order are unknown. Books are torn and dirtied, and often altogether lost. The copy book can seldom be found; the ink is dried up, pens broken, pencils not forthcoming. Precious time is lost in collecting stray property and lesson-time half over before reading is begun."

We have tried to show in a small way the inside of the zenana, the influence of the inmates upon the men. We have followed the zenana worker and shown that zenana work means going to the houses of the people and teaching them reading, writing, needlework and other useful things always with a view, and always with the sanction of the husbands, that the gospel shall be taught. In all zenanas the message is left behind and the power to read and what to read. Sometimes, as we have seen, as soon as the Bible is taken out, babies begin to cry, chickens to fly, cocks to crow and pots to boil over, till we verily believe the devil must stir them up.

Still in many of these zenanas the women have left off praying to idols; many turn to the commandments and texts, and there are many secret trembling believers. "I do love Jesus, I do believe in Him," is no uncommon expression from the very heart of the speaker. Can a few visits every month suffice to uproot deep prejudices and false ideas, enlighten very dull minds and make weak, timid women ready to give up all for Christ?

Yet wherever there is a zenana mission souls are being saved, and our proof is that those who have learned for themselves begin to tell it to others and to help them. The zenana missionary takes her place more as a sister or friend than a teacher, bringing a sense of something never known before within those walls, simply giving the message; and one hears how one by one they give up long observed acts of family idolatry; how some are ready to confess Christ; how a convert bears cruel persistence of heathen relatives even to blows; how she sweetly stands and says, "You may beat me, you may do anything to me, but I cannot give up Christ." In face of such facts will you not praise God for "springing water" that has brought life to those heathen souls?

Seeking the True Baptism.

Leaves From a Missionary's Journal.

By Miss N. J. Spencer.

{ Camp Sangla Hill,
{ Punjab, India, Feb. 18, 1901.

We had a good service yesterday afternoon. People came in from several villages. As we visit through the week, we ask them to come to the camp on Sabbath for church service. The sermon on Rom. 2:24 was for the purpose of instructing the people with regard to some social sins into which some had fallen. It is wonderful how Paul's letters suit these Sangla people. Some passages read changing "O, Corinthians," to "ye Sangla Hill Christians" have been the most suitable reproof and admonition. It seems that Paul must have had much the same things to contend with in his Christians that we have in ours. The people seemed impressed with the suspension of the guilty parties,

and we can but hope that the discipline, though seemingly severe, may be the right thing.

A number of people whom we had not visited walked in for the service yesterday, one group mostly men, from a village four or five miles across the canal to the west, and the others from as far to the north. The people from both villages are asking to be baptized over again, and so come into our mission. They say they were baptized a year or so ago, but having been left neglected and untaught since are beginning to fear that there may have been some mistake about the matter and that they perhaps have been deceived by a false baptism.

The women and children came from one village, No. 116, and we got a little acquainted with them. It makes me realize how little I know of our district when a crowd of people like that come almost demanding baptism, none of us suspecting that any such community in that village even knew the name of baptism. It is the sixth winter I have camped in and about Sangla, and I would have said that if I knew any part of the district it is this.

'Tis a queer story they tell of some man who came to them in the hot weather, spent the day, and collecting eight cents each from those who wished to be made Christians, baptized those who had the required fee, and left, promising to send them a teacher and the missionary. They have, it seems, waited with Oriental patience these months since, but no sign of any one in the shape of a missionary or Christian teacher appearing, they arose as one man, men, women and children, and came to our camp, as they had heard it was here. They know more than we would expect, too, though they claim that this mysterious Baptist taught them nothing. "But if he told you nothing of the Saviour, how did you learn about Him at all?" "Oh, there were some Christians who used to live in our village who told us what we know. They aren't there now, though". We can hardly credit that they could have learned as much as they have, and remembered it so accurately, if taught only in this way by the average Christians we have down here in this Lyallpur district.

There is one woman among them, too, who gives a crooked account of herself. We asked, as we always do to become acquainted, about her husband and children, and she said she had no husband. "What happened to him?" we ask, in ready sympathy, for a widow's lot, always sad, is much more so here in India, "Did he die of fever?" "No—I don't know what he did die of." "Why that is strange! How long since his death?" "That is not known to me." And we couldn't find out another thing. We must go out to their village before we move from here and see if we can discover from the women anything more about them. I never saw such people to learn. They nearly wore us out teaching them while they were at our tent this afternoon. Mr. Crowe says he will do his best to find out who this mysterious man was, and what he really did, and how much truth there is in their story.

Feb. 19th. 1901. We went out to that village, No. 116, to-day, but while we found the best kind of listeners and learners, we could find nothing more about that strange baptism. They showed us the tree under which the man sat while he held his meeting, which was nothing strange, as it is the only one in the village big enough to sit under. It has as usual the mud shrine to Bala Shah. We suggested that if they were really Christians that shrine ought to be broken down. They replied that never since becoming Christians had they made any offerings of buttermilk or anything else at the shrine, but that it was kept there by their heathen neighbors, the Chuhras.

We questioned them closely as to how they had learned what they knew, since they are unwavering in their determination to give the baptizer no credit. They said that they had learned something from these Christian neighbors who have moved away. A certain man with large

teeth came from Lyallpur once to see some relatives and he taught them something while with them. (Well do we know that man! He is Mrs. Crowe's Christian sweeper.) Then, having become interested, some of the men went to villages where there are Christians, learned a little from them, and then taught the others. "Was this before or after your baptism?" They replied, "Partly before and partly after." They are very interesting, and as for learning. we could hardly get away from them. Our polite suggestions, after a considerable time spent in teaching them in the catechetical method, that possibly they were tired now or had some necessary work to do, met with eager disclaimers as to there being any possible thing to do, save learning from us, now that we had come to teach them. They want a teacher to be sent them. I wish there was one we could spare, but there isn't anybody now. We would like to see more of them, but already it is beginning to seem warm, and if this year is like other years we must go into the house the first week of March, and there are so many places we want to see first. Especially do we feel that we must go to see the large number of people who were baptized the early part of the winter, so that if possible we may aid in establishing them in the faith, as Paul says.

What a splendid missionary Paul must have been and how sensible are his exhortations to his Christians! We get so much help from his theory and practice of missionary work, and encouragement too when we are down-hearted over the sins our people slip back into, all too easily we think sometimes. It seems that there were people living in his diocese a good deal like some of those in our district.

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No. 116, Jan. 14, 1902. We have been warmly welcomed here, and kept so busy that nothing has been written in the journal except the bare record of visits made and lessons given. We visit the neighboring villages the first part of the day, then in the late afternoon the women of this village come after the day's work is done, and before they begin to cook the evening meal. There are a good many sore eyes here, and the usual ailments for which we give our simple remedies. This winter has been so dry that there has not been as much malarial fever as usual, and they have accordingly had leisure to think up all their old chronic complaints which, as they say, they have had for a long time. But the medicines are not the only attraction. Strange to tell, some have *no* ailments and come only to learn. Such fine lessons do we have with them also! Then at night they all come entirely filling our tent. We have to set back the camel-boxes, take down the table, take out the beds and give them every bit of space there is. The first night that the worker was with us he preached a splendid sermon and the people listened attentively, but when he closed the service about ten o'clock, the people, instead of going home, sat right down on the floor again and refused to leave till they had been "taught something", saying, "You have preached to us, no doubt, but we can remember none of it. Just ask us questions about what you have told us as the Miss Sahibas do". Our young theologue, with his Eastern ideas of woman's inferiority and man's superiority, always in all times and under all circumstances, was rather taken aback at this. But he very kindly and patiently sat down and taught them until they got hold of the intent of the service. Since then every night he has interspersed his sermon with questions, which they answered. Some nights it has been eleven when the meeting could be closed The worker always asks as soon as it is over, "What is the time"? He is working very hard, but is as much pleased as we are that the people are taking so much. Mr. Crowe, on account of illness and building the Lyallpur church, can not be with us here, but he has made inquiries about the man alleged to have baptized them and can get no trace of him; so that

we cannot even conjecture who or whence he is. The Sialkot worker, whose brother he claimed to be, never had a brother of the name he gave at this village.

Jan. 15, 1902. Last night the sermon was on the crucifixion and death of Christ. The story was well and tenderly told, and this morning when we went to the village for our farewell visit before moving, the women answered correctly every question about Christ's death that we asked them. We are sorry to leave them when they are so anxious to learn, especially since there is no teacher who can come here now; we must go on to other places. They are still asking for baptism, yet there is no one who can come here now to give it to them. They have evidently improved during the year, instead of becoming discouraged and giving it all up as did another promising group of inquirers. That strange kind of a widow is a widow no longer. Her husband has returned to her. They have been reconciled and are now very happy, and he seems so proud of her and their dear little boy.

Camp Baroki, Jan. 26, 1902. We were just starting to the village today when most of the inquirers from No. 116 came to our tent. They said they had been told to do so by a Christian man from another neighborhood who has been visiting around here. There must have been thirty or more of them—men, women and children, carrying the babies and wee toddlers, walking six miles through the dust and the hot sun. They took it that they were to be baptized at last, so left every thing and came. One of us taught them while the other went to the women in this village. They showed their earnestness and determination by coming, but we were so vexed that they were again disappointed, though to be sure, it was through no fault of ours. Wait till we see this visiting Christian brother! He takes a little too much on himself.

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No. 116, Jan. 26, 1903. The missionaries made these people a flying visit or two during the year. A teacher was finally sent them, and has done good work. On Friday Mr. Crowe baptized 24 adults and 24 children. Such fine people as they are! The women gave eleven annas for a thank-offering, not more than two cents apiece, but much for them to give. Oh, but they are happy over getting the "true baptism" at last! Such a good service Sabbath. Over 100 present from several villages. Rejoicing in the "true baptism" are these people after two or three years endeavor to get it.

DEAR READERS:—Many of our Punjabi brothers and sisters are seeking baptism. The mud shrines to false prophets worshiped as gods are in some villages being forsaken and broken down. One of the missionary's keenest trials is the not being able to send teachers to those who are asking for them. The motives prompting these requests are *not* always unmixed with desire for worldly advancement and hopes of gaining temporal as well as spiritual blessings through baptism, which, until they are better taught, they think is that which makes them Christians. Discount their anxiety to be taught as much as you choose for these reasons, the fact after all remains that because of their coming to us, we have exceptional opportunities of bringing the Word to bear on their hearts and consciences. Without some knowledge of the Word we can scarcely expect much of the Spirit's influence, which alone through faith in this Jesus whom we preach can turn them from worshiping at these rude mud shrines to the living God. They cannot be baptized without instruction. They would themselves after a little doubt the validity of the rite. Were it not for faith in God and His church to supply these hungering souls, scarce knowing what their hunger means, we simply could not go in and out among these villages.

Itinerating and Camp Life in India.

By B. G. L.

IN speaking of itinerating work in India it will be necessary first to explain a little how the natives live. Farmers do not live in scattered farm houses as in America, but all live in cities, towns and villages, which latter are as numerous as farm houses in America.

The village houses are usually small, closely built together with mud walls and flat roofs. The alleys or lanes are crooked and very narrow. The villages have no hotels or houses suitable to lodge Europeans in. Besides at least one large city in each civil district, there are hundreds, yes thousands, of villages scattered over the district. A civil district is similar to a county.

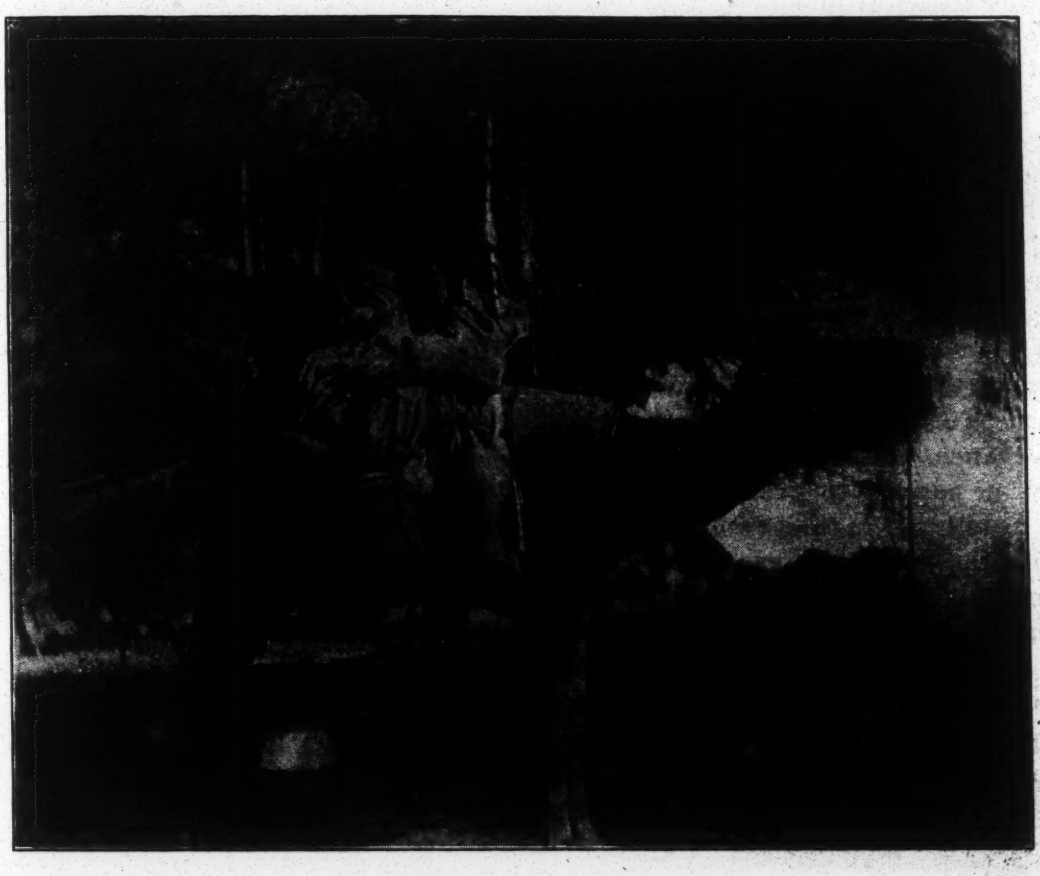
Loading the Camels.

The missionaries usually have their headquarters in a city or large town near the center of a district, which is called the principal station. In the hot season they carry on mission work in the city and surrounding villages; but during the hot season the district villages cannot well be reached, as the missionaries could not live in the native houses in the great heat, nor could they live in muslin tents. But in the cool season the further villages can be reached by going from village to village, and living in tents. I often thought, while on our itinerating tours, of the itineration tours of Christ and his disciples as described in Luke. 8: 1. "And it came to pass afterward, that he went throughout every city and village, preaching and showing the glad tidings of the kingdom of God, and the twelve were with him."

The itinerating work in our India mission usually commences about the first of November, or as soon as it is safe to live in cloth tents; yet even at that time we usually hunt for the shade of a tree in which to pitch our tents on account of

the hot sun. The itinerating season usually lasts till the middle or end of March.

In most of our mission districts it is the custom in the cool season for the missionary of the station, his family and the two single lady missionaries, to go out together on itinerating work. When this is the case, two living tents are needed, one for the missionary and his family to live in, and the other for the single lady missionaries; one preaching tent, a small tent for a kitchen, and a few others for the native helpers who go along. The tents, tent furniture, some eating supplies, clothing, medicines, books, etc., are packed and carried on camels. Camels are numerous in India, and are "beasts of burden" and "ships of the desert."



Camels Loaded and Ready to Start.

When ready to start, the tents having been put away at the close of the last year's itinerating season, are brought out and examined, and no doubt found to need a lot of mending, as the white ants frequently make a number of holes in them. A camel man, with a half dozen or more camels, is called, having been hired for the purpose. The tents, furniture, boxes of clothing, books, eatables, bedding, etc., are folded and packed, then loaded on the camel and tied on with ropes, while they are squatted or kneeling down. The first camping place may be at a village only five miles away, or it may be ten miles. When the camels reach the camping place, they are made to squat down to be unloaded. Then the tents are pitched, the ground under them being usually covered with a matting, over which a coarse cotton carpet is sometimes spread. The tent furniture and other articles are arranged in their places, the beds made, and then a nice little home is ready for us. The preaching services will be held in the preaching hut, or in one of the Christian's homes in the village if there is no village church or

school-house.

We usually try and camp by a village where there are Christians, so as to teach and instruct them while there. Usually there are a number of other villages near enough to visit from the camping place. Sometimes a dozen or more can be visited from the same camp. Sometimes we camp at one place only two or three nights, but in others from four nights to a week or more. Having preached to and instructed the Christians, and examined the schools, and preached and read the Bible to hundreds and hundreds of the heathen, viz. to Hindoos, Mohammedans, Low Castes, and given out a lot of medicine, we take down our tents, load the camels and move on to another village.

The missionaries travel about our districts usually in two-wheeled carts called tum-tums, but a few have four-wheeled wagonettes. Some of the gentlemen have bicycles which they find very convenient in going to different villages while in camp. The bicycle not only makes a good conveyance, but also is good in drawing a crowd of natives to preach to. The ladies usually go in their two-wheeled carts to visit the villages some distance from the camp. They not only visit the women in the villages, but a great number of women come to their tent, for medicine and from curiosity usually, but it gives them the opportunity to hear the gospel.

The time of an itinerating tour out from the main station or missionary home differs according to circumstances. Sometimes there is work that must be looked after in the station, and after two or three weeks the camp returns to the station, but in a day or two may be ready to return again to visit among the villages and may go this time in an opposite direction. Sometimes the missionaries are out in camp and away from their homes six weeks or more at a time, and sometimes are forty and fifty miles from home while itinerating.

The tents in which the missionaries live are made of three-ply of muslin and are about 24 feet long and 12 feet wide, and can be divided by curtains into three rooms. The front room is used as a sitting and dining-room, the middle one as a bed-room and other a bath-room. It is usually pleasant in camp during the cool season, except during the cold rains. Sometimes the tents get flooded, and in a few cases they have during a storm been blown down while the occupants were in, or rather under them.

In going from camp to camp sometimes there are good roads, sometimes no roads at all, the way leading through rough rice-fields, sand, and treacherous river beds, where there is but little water yet lots of quick-sands. Such itinerating and camp life is sometimes pretty rough, but is counted the healthiest work in the mission field.

Washington, Ia.

INCIDENTS

FROM THE WORK OF A CITY MISSIONARY.

ONE HALF DAY'S EXPERIENCE.

By Miss Elnora McMunn.

ON a crisp cold morning in February, a city missionary after having her soul stirred to its depths by catching a glimpse of God's wondrous love from that greatest of all reflectors—the "Word of the living God"—starts out with the determination to try to help save some soul; to help somebody help himself into the "way of life"; to bring sunshine into some home where the gloom

has never been penetrated by a single ray of the true light.

A tap at the door and a heavy guttural, "Come," causes the missionary to wonder if an inhabitant of hades could have a more repellent voice. The summons is obeyed. The room entered looks as if—well, the "cave of the furies" had not been deserted. The children in all stages of attire, with the negligee outfit in bold relief, are at their morning meal. The thermometer is hovering in the vicinity of zero, yet their little feet are not encased in "prison cells of pride," neither do their faces bear any evidence that a morning ablution is either thought proper or necessary. The mother (O, how that tender word is defamed in the great city,) cuffs the urchin nearest her until he stumbles or half falls from his chair, which is then proffered the missionary, who sits with fear and trembling not quite sure whether she shall be able to rise again—without a chair accompaniment—and listens while the mother explains "why she could not get those kids ready for Sunday-school."

"It is just wash and cook and bake and sew and the young'uns tormenting the life out of you; and then, Sunday more cookin' than ever and company dead sure to come when you are dyin' to get the brats out to Sunday-school. What are you to do about it?" The missionary ventured the suggestion, "Come to Sabbath-school; bring your company with you; learn to keep the Lord's day and you will not have so many duties. You should have a day of rest."

"A day of rest! I'd like to know how a woman with eight children and a drunken husband could ever stand to take a day o' rest. Rest is for you people of leisure. We working people have no time to rest."

What a pathetic truth the poor woman uttered. It is only God's children who have time to rest. If this over-burdened woman would only listen to Christ's tender words, "Come unto me all ye that labor and are heavy laden and I will give you rest," what a transformation that home would undergo. A few words from the Book of Life, a promise: "I'll try to get the children scrubbed up a little and send them next Sunday," and the missionary with saddened countenance took her departure, wondering why the stubborn hearts cannot be caused to see that they are cheating themselves out of happiness and success both for time and eternity.

"There is a way which seemeth right unto man but the end thereof is the way of death." Then a door opens and a shrill high-pitched voice calls out, "O, Miss M—— do come in! I haven't seen you for a week. Did you have a large crowd last Sun—Sabbath? I am just dying to go to your services. Yes, indeed, I'll go next time if I have to go on my hands and knees. Strange how many times I've told you that, is'nt it? But *I* am interested. I just wish that everybody would go. But then you see *we* are most sure to have company. Then, too, my husband is away all week and I must stay at home with him, the one day he is not at work." Poor deluded woman! You'd think the poor husband never had a soul to save and that he could not possibly need to feed his soul too. Won't death come to your husband the same as to you and does he need no preparation?

"O, yes, but he is so busy!" He will have to take time to die.

Can any true woman endure the thought that she would spend eternity apart from her dearest earthly friend? "O, yes, but have you heard that Mrs. So and so Is about to leave her husband?" The missionary knowing that the only way to escape a gossip avalanche is a hasty exit again extends an invitation to Sabbath-school which she does not expect to be accepted. For be it noted that those people who are loudest in their proclamations of interest (?) are slowest to prove their statements. "Nobody in the world more interested than I am." The missionary's heart is gladdened and she thinks, well, I can depend upon one helper at any rate.

But when that one refuses invitation after invitation and attends only occasional services, instinctively words that before were trusted cease to have "face" value and the couplet :—

"'They say,' Ah well suppose they do
But they fail to prove their story true,"

becomes the sentiments if not the words of the missionary.

Next the tingle of the bell admits you into the home of a noted housekeeper. Everything scrupulously neat and clean. The children scrubbed until their skin shines, but not their faces ; for if they presume to lay their school bag down in the dining-room, or misplace a chair, paper or book, the shrill cry of that woman might be heard half a block down the street. Those terrible children—their complete and total depravity is the sole topic of the mother's conversation. They are forced to be wicked to keep up their reputation—robbed of childish enjoyment and love for mother and home ; forced into the streets because that woman thinks more of her reputation as a housekeeper than of the development of the character and souls of her children.

How we longed to take that mother with us into the next house and open her eyes so that she could see the difference between a good housekeeper and a homekeeper. It is the noon hour and the children rush in with joyous happy faces. "Where's mother?" A voice from the next room assures them all's well. Then begins a happy recital of the events of the morning. No "shut your mouth" is heard, but an unfeigned interest in all that is related. A smile of approbation or a word of disproval teaches the child to discriminate between right and wrong. A glance at the school bag as it goes in the wrong place and the child exclaims, "O, mother, I forgot, but I'll learn to remember; see if I don't." Not a reputation, perhaps, for being a *perfect* housekeeper, but the reputation for being a home keeper and a keeper in the home.

If women would only let the blessed Christianity teach them that the home was the first God-made institution, and that our Creator designed woman to be the keeper of that institution! She should keep it with such systematic order and so fill it with sunshine that the father, husband, brothers and sisters will long for the evening hours when they can gather around the fireside in peace and harmony. She should make it so bright and pleasant that the boys will not seek the saloon or streets for amusement, nor the girls wander away into forbidden paths of sin and folly.

Not only upon the reformation of the homes, through the church of Christ, does our individual and national prosperity depend, but it helps to decide our weal and woe both for time and eternity.

Cincinnati, Ohio.

The Missionary Conference.

OUR ladies said, " Yes, invite them." So I went to the meeting with a written invitation, as cordially worded as I knew how, in my hand satchel, but there was considerable fear and trembling in my heart, and I resolved to investigate before I handed in that invitation. I had heard that the annual meeting cost $700 in one place, and I knew our ladies could'nt afford any such expense.

I was so fortunate as to be in the same railroad coach with many of the officers of the board. Very often small fish are mixed with the big. Just here there appeared a mystery. I mentioned to a friend that I carried a invitation for the next meeting, but I told her not to tell; still it wasn't ten minutes before every women in that coach seem to know it, and I believe they all thought it good policy to make friends at court as early as possible, for they all became very gracious to me at

once. I was introduced to the president and some others and they all seemed to want us to have it. And sure enough, when the president next day called off the names of the commitee on the place of meeting, I was among them. I looked around at the crowd of delegates and I began to get frightened. I thought to myself, if there is any other invitation, I won't push mine much; I'll be real modest about it. There were two other invitations, but the other women on the committee didn't seem to pay much attention to them. They said right away they'd accept ours. I tried to appear real cordial, and said how pleased we'd be to have them come, but all the time I was groaning inside, because I knew I should be put on as general chairman of arrangements, and that meant a pile of work and some temper, though, to be sure, I had plenty of the last named article to spare. When I went to lunch that day I looked anxiously around to see whether the majority of the delegates ate more than one egg apiece and much cream in their coffee. It seemed to me they did eat tremendously. I had a very down-hearted trip home. Although I am a pretty stout woman, I felt convinced that a year from that night I should fill but a small corner physically or intellectually.

I reported to the ladies the acceptance of their invitation; some were very forward about it, some were very backward. To most of them the trouble seemed a long way off in the future; they said: "Let us eat, drink and be merry, for the meeting does not come for a year."

About December I began to throw out occasional hints that May was coming and the convention with it.

We have a missionary meeting every two weeks. Pretty soon, when the president said; "Is there any further business before the meeting?" they all looked at me and expected me to play on the harp with but a single string. I don't suppose that it's so in many churches, but in ours not all the ladies of the church and congregation come to the missionary meetings.

We've always felt sorry about it and invited them often; but they seemed to feel that when they paid the collectors $1.20 a year, the responsibility of managing and praying ought to be assumed by the few of us who held the offices. I suppose you'll think we have a funny church, but as ignorance is the cause of this, we hope it may be better now that the convention has come and gone.

But soon the stroke I had been expectlng fell and I was appointed general chairman of arrangement. I was sorry and I was glad. I was glad, because I should have ever so much work to do, and because most of the fault-finding, if there is any, would fall on me. I was sorry, because I felt pretty sure to hurt somebody's feelings, since a leader must often be imperative, without time to sugar-coat requests. I was glad because I knew I should have to pray a great deal in order to be wise and skillful, and I should have to get a new spring suit of sackcloth and ashes.

Those women, if I told them to do anything, never said, "I think *so*," and "I guess you had better get somebody else to do that." Talk about grace being needed for ruling elder! A ruled woman needs twice as much, especially when she knows that she knows just as much and a little more than one clothed with brief authority.

About this time I also had a serious disappointment. The notices of the meeting in the papers had said that all applications for entertainment must be in by April 1. On March 15, at 3 o'clock p. m., I cleared out a drawer in my desk for the reception of such missives, but it continued to have a very empty look for days and days. At last my other half brought me a letter, saying, "I guess this is from a delegate." I got out my scissors, I opened my drawer, I spread out on my right my beautifully ruled register of delegates to enter her name, and on my left the list for hostesses to assign her place at once. Yes; she was a delegate, but would stop with her

sister, Mrs. So-and-so.

It was evident that circumstances were much too strong for the date set by the board; the largest mail came in two days before the guests arrived. But by that time the drawer was full of many-shaped and parti-colored epistles, and if there had seemed a need of classifying guests, there now arose an equal need of classifying hostesses, in order to meet the many courteous requests of delegates, requests it would have been easy and delightful to comply with, if they had come in chronological order. My patience was again severely taxed when I was expected to know the exact time that each delegate left her own home and just when she would arrive in our city. To be sure our cards of assignment had said ,"Please notify your hostess, if possible, on what train you will arrive," but it seemed to be possible in very few cases, and the majority of the guests were unheralded by any preceding announcement. So naturally, but annoyingly, each hostess wanted us to supply her with the missing information, until I was finally driven to say, "If she does not notify you need not meet her, and she may take care of herself," but I estimate that $ 2.50, distributed at the rate of one cent to a delegate, would have saved me 250 questions and 237½ crisp answers.

At last the eventful day came. As I opened my eyes in the morning, I thought " Before I feel this good bed again, the most of these women will be housed; but oh, what lies between!" I had instructed the reception committee to be promptly on hands for all trains, beginning at 11:30 a. m. They were all there. When the first train pulled in, twenty women with fluttering blue badges, stood waiting, hungry-eyed, to seize satchels and escort guests to waiting carriages. Only two woman got off the train. Neither looked missionaryish, but we couldn't be balked of our prey in that way, so I stepped up to the most eligible looking one and said with utmost survity: "Are you a delegate, madam?" "Oh, my, no! I don't believe in woman suffrage. Just think pa, they took me for a delegate!" and she and "pa" went off laughing as though it was the best joke in the world, while every woman along the line of that reception committee meekly hid her head and her badge till they were out of sight. "Better luck next time," was our consolation, and from that time until 9 o'clock in the evening we had no lack of delegates. Then came some funny times; delegates that would go four in a room; delegates that would go but one in a room; delegates that must find an uncle or an aunt or a cousin who had lived here once but who had moved away ten years ago; delegates that didn't like to venture on the street cars; delegates that seemed to fear cases of abductiou; and every delegate must be near the church. I never before found so many people anxious to be right under the droppings of the sanctuary. I said to Bethaniah, as I dropped off to sleep that night, about 1 a. m., "Bethaniah, you and I are going to the next annual meeting, and we are going to ask as a special favor, to be entertained a mile from the church, street cars or no street cars." And I dreamed of the strangest church with a one-story lean-to on every side of the building, divided into small compartments, and when I asked their use I was told: "This church was built to accommodate the annual meetings of the convention."

I wished the treasurer of the board had a penny for every question I answered during the next two day; it wouldn't be anymean contribution. But I didn't mind those so much; my greatest trouble was in keeping people quiet in the vestibules and ante-room. I had my orders from the president not to allow any one to talk in these places. I think it was the largest and most unsuccessful contract I ever undertook. I was a bankrupt in resources at the end of the first hour and again I remarked to Bethaniah, "Before we go to the annual meeting we are going to learn the deaf and dumb alphabet; nobody is going to 'sh! sh! us, Betha-

niah."

The noon hour was a mystery. How could women eat and yet talk so fast? The ability of the organs of speech and mastication to work simultaneously in perfect harmony was fully demonstrated. Two eyes, two ears, and only one tongue: some mistake somewhere; so unequal a distribution of labor.

Going, going, going, gone! Saddest part; the only sad part, the only bit of sorrow about the whole. We that were left looked in one anothers' faces, and said with a sincerity evident to all; "I'm so sorry they're gone. It's lonesome. Let's have it all over again."

Young India and the Bible.

THE *Pioneer Mail*, which certainly holds no brief for Missions in India, has published under the title of "The Religion of the Student," a striking summary of an article written by a Hindu, which first appeared in the *Kayastha Samachar*, a native monthly non-Christian review published in Allahabad.

The writer, who is most distinctly not a Christian, holds that the Brahmo Somaj has done more evil than good, and that Theosophy is a backward movement, and deplores the irreligion and irreverence of the modern Hindu student. He makes the following suggestions towards a remedy, which, coming from such a quarter, must be characterized as noteworthy.

"I should think that, without incurring any danger of joining the fold of the Christian Church, our students will gain one important advantage from the introduction of the Bible in the curriculum of studies; they will be made more earnest, more thoughtful and morally better men. It is a fact, which nobody can deny, that the students of Mission colleges are more conscientious, more regardful of the demands of truth and honesty in all their dealings, and in every respect better-behaved men than the students of other institutions. I can quote the authority, and the opinion of competent judges supports my statement.

"The first remedy that I have to suggest is the introduction of the Bible as a class-book in all primary and high schools. I have found that lessons from the Manu Smriti, [1] the Gita [2] or the Puranus [3] have proved ineffectual in broadening the mental vision of the student and have a tendency towards strengthening the superstitious element in his spiritual nature. I have seen with dismay and indignation B. A. students, who ought to have known better, defending idol-worship and Brahman-feasting with all the fervour of proselytes. If the teaching of the Bible be substituted for that of the Puranic theology, our students will at least be freed from the trammels of bigotry, and will learn to reason, generalize or investigate, like rational men. I am not a Christian, but I think the more Christ-like we become, the better for us and our land. And towards securing this happy end, nothing can be more effective than the practice of placing before the minds of our students daily and repeatedly the ideal of love, self-abnegation and suffering for others' sake, that is presented to us in the pages of the Gospels. What figure in the ancient history of India impresses us with greater reverence, except it be Raja Rama Chundra? [4] But the narrative, describing the life and deeds of the latter, is marred with gross inconsistencies, and its value as a testimony is much di-

(1) i. e. The tradition of Manu, generally known as "The Laws of Manu."

(2) i. e. The Bhagavadgita, or the Divine Song, a part of the great Mahabharata Epic.

(3) A vast collection of legendary lore, cosmogonies and popular encyclopædic information. They are sometimes dignified by the title of "The Fifth Veda."

(4) The hero of the other great Epic poem, the Ramayana.

minished. How simple, how direct, how unadorned is the Gospel narrative! Truth is stamped on it; it carries its proof along with it. No external evidence is needed. Half an hour's study of the Bible will do more to remodel a man than a whole day spent in repeating the *slokas* of the Puranas or the *mantras* of the Rig-veda."

Foreign News Budget.

Egypt.

ASSIOUT, DEC. 1st, 1902.

DEAR FRIENDS:—To-day begins the second half of the school term. Bright, beautiful, sunny days have followed the dark ones we had at the opening of school, when the dread of the cholera scourge was upon us. It was with thankful hearts we celebrated our own Thanks-giving Day here, for all God's blessings, but especially for His loving care and keeping in the time of so much danger and death.

While the Girls' School or P. M. I. is below its usual number in attendance, we still have enough to be just comfortably filled, there being 148 girls. The college, I believe, has a much larger attendance than had been expected.

"What word have you from Dr. Henry"? "Will he soon be able to come back"? are the questions one hears on all sides, and the disappointment in the faces, when one has to give a negative answer, makes one sorry as well as glad—glad because of the real affection shown for the absent missionary.

Miss Boyd reached Assiout on Saturday and this morning began her work in the school. We are glad to welcome her and trust her presence and help may bring great blessing.

All of the missionaries are in good health and all busy as can be with their own departments of the work.

Yesterday, Sabbath, Nov. 30th, we had the Decision Day lesson. I am sure you shall yet hear of the results of the choice made by some of the boys and girls.

We shall have only a few days' vacation this year on account of the long delay at the opening of school. We shall have our holidays in February, and then, perhaps only a week.

Best wishes, to the Magazine and all its readers.

ROSA B. DICKEY.

CAIRO, DEC. 4th, 1902.

A new comer on the field can do little more that give first impressions. Even here there is a difficulty for the impressions are so many and so varied that one hardly knows what to write and what to leave unwritten.

I am glad to say that I have not been disappointed by our mission here in any way. All of the work has favorably impressed me. I have always been more or less familiar with the work, but I can say truthfully that "the half had not been told me."

In the first place I am proud of our missionaries. I have met nearly all of them and have seen much of their work. I do not know where one would find more able and more earnest men and women that we have just here in our mission. They are an honor to the home church and to the great cause. Then the work—it is great and impresses us not only by what has been done, but also by what remains to be done. We United Presbyterians should be proud of our mission here, and I am sure if all could see it, as I have seen it, we would be, and we would support it more liberally and more prayerfully. I do hope our church at home will always rise to its opportunities here where we have the whole field, a good foundation, and an opportunity for even greater work.

Being in the school work, of course it has interested and impressed me more than any other part of the work. Few people at home realize what an important enterprize this branch is or how many pupils are enrolled in our schools. There are no free schools in Egypt, and if it were not for our mission schools thousands of children would be deprived of educational advantages. Last year there were nearly 15,000 pupils in all of our schools. This means much for the future of Egypt, for they are not only trained intellectually but morally and spiritually. The Bible is daily taught in all the schools and will have its effect though often immediate fruit is not seen. "The entrance of Thy words giveth light" and many a soul will be touched by the word.

Our schools here in Cairo are all flourishing and some of them are crowded uncomfortably, notably Miss Kyle's school and the school for boys. In the latter there are nearly 200 boys' and eleven teachers are kept busy. Miss Kyle has over 200 in the girls' school. The present month will close our first term here. In some of our advanced classes are several Mohamedans, who seem interested in our Bible lessons and who ask very intelligent questions about the lessons. We hope such conversations will bear fruits some day and it will.

D. GLENN MOORE.

CAIRO, DEC. 5th, 1902.

There is much of our life here that is the same, day after day, but there was one thing we did have this last month which does not happen every month and that was a service in our church at 11 a. m., on Thanksgiving day. Special notices were sent out to all American subjects and others whom we knew would be interested in such a service, and we had a

very good audience The missionaries from Zakazik and most of those at the Tanta station, came up for the day. Rev. Mr. Moore, who came out this year to help in the Cairo boys' school, preached the sermon, which was very helpful and made us all feel thankful to Him who daily loadeth us with his benefits. We all spent a most delightful day together and had a chance to get acquainted with the new missionaries. We feel very thankful for all these new workers. We feel that we are very fortunate in having Miss Paden in Cairo to help w th the music.

We have just had a brief visit from Rev. Mr. Carson, wife and baby, who arrived in Alexandria last Sabbath. We are glad to welcome Mr. C. back to Egypt and trust he may have many years of usefulness in this land.

The meeting for Conference and prayer held in Beni Suef, two weeks ago, was a very helpful meeting to all who attended. There was not as full an attendance as could be desired. Those who were absent could not have the weather for an excuse, for the weather was perfect We trust, however, that great good may result from the meeting and that the churches may be stirred to greater efforts in the future. I spent this forenoon in the Kullaly district visiting the women and tried to get them to be more regular in their attendance at church. They think they have reasonable excuses till they try to put them into words, and others are generally honest enough to confess that it is largely carelessness. But our visits do help to bring them for a time at least.

E. N. GIFFEN.

ALEXANDRIA, DEC. 13th, 1902.

We had the pleasure last week of going down to the wharf to welcome Mr. and Mrs. Carson and their little boy to Egypt. I had only once before had the experience of being with anyone who was forming first impressions of the country, and I quite enjoyed Mrs Carson's intense interest in her new surroundings. Being myself a mission child, I cannot remember my first impressions. To Mr. Carson the pleasure consisted not in making but in renewing acquaintance with old sights and sounds, and it was not many minutes before he was recognizing familiar words on every hand. Mr. and Mrs. Carson are now staying in the summer quarters in Ramle and Mr. Carson is securing teachers and setting himself to Arabic study, in which his wife will join him as soon as her domestic affairs are somewhat settled.

I am such a new comer in Alexandria that I feel a hesitancy in saying very much about my impressions, lest my judgment prove premature. It is a weekly pleasure to worship in the beautiful and homelike church which our Allegheny friends have so generously provided us with. We had an able sermon lately delivered there by the head teacher in the absence of the preacher and during Mr. Finney's illness. We have quite a brilliant man in charge of the boys' school and his address was not only interesting and stimulating in its matter, but was expressed in beautiful language, which gave it increased power and effect.

We were glad to welcome Miss Mitchell to our midst after her tedious and rather stormy voyage. We had one of her fellowpassengers visiting us for a few days, Mr. Van Ess, a missionary on his way for the first time to join the Arabian mission. He visited the principal mission stations in Egypt in order to see something of our work and methods.

After all there is a wonderful underground of similarity between the work in different mission-fields and with slight adaptation the same principles and systems produce good results in any land.

JESSIE J. MCCLANAHAN.

CAIRO, DEC. 23, 1902.

We are now in the midst of our final examinations before the Christmas vacation. We try to observe such time honored days of feasting and joy though in a much milder way than if we were in the home land. We held our usual Thanksgiving service in English. Rev. D. Glenn Moore preached a very appropriate sermon from Ps. 75:1. Special music had been prepared and printed notices were sent to the different hotels and papers also to individuals. The result was a good audience of about 150. The collection for the poor amounted to $18.00.

I must not omit the mention of our dinner. A number of our missionaries from other stations were invited, which made the occasion seem more home like. The new party had just arrived and this served as a reception for them. Now we are on the eve of another time of joy, as we have so long been accustomed t olook upon it.

Aside from the memorial side of Xmas this one will doubtless be a little lonely for some who have but recently left home, but that is very human, you know, and if we were not subject to some of humanity's weaknesses we would not be able to see and appreciate the needs and failings of others.

Though this is a land of sunshine and flowers yet the winter season brings suffering to thousands who have but one garment for summer when it is 120° and winter at 40°. There is no way of heating the homes and no fuel even if there were means. Indeed hundreds have no homes to go to but stop on the streets.

May we all in this time of general joy and feas ting remember these unfortunate ones and glorify the name of Him whom we commemorate on Christmas day.

GARDNER ROBERTSON.

CAIRO, DEC. 27, 1902.

We closed another term of school the day before Xmas. The last days of the term are always bustling days as all the girls are waiting impatiently for some one of their people to come and take them home and we have great difficulty to keep order and attention in the class room.

Most of the boarders have gone home for their vacation. I am glad we have only a few remaining with us, as we are having such cold weather and our house being large and airy, it is difficult to keep the children warm.

We are so grateful to Miss Sawyer, of Allegheny, for a box she sent to the school containing muslins, blankets, etc. We were in great need of the blankets and they were a warm Xmas present. We felt too poor to invest in blankets, and I know that many of the girls, who are not able to bring blankets from home, sleep cold at night, and their health is much affected by the cold. I spend a good part of my time in the evening looking after the girls seeing that they keep on their shawls and do not take cold.

We have a very little girl in the boarding department. We call her the "baby of the school."

The dear little girl lost her father and mother at the time of the cholera last summer. Both of her

parents died the same day. She was left quite alone, her married sister being the only other member of the family left. Her father was a Coptic Bey, holding a good position in the government. He was quite wealthy and left his two daughters a large sum of money. The sister received her education in our school and is a graduate of this school. She was instrumental in bringing her sister to our school much against the opposition of her uncle and aunts.

Little Louisa appeals to my sympathy very much, though she has a little fortune left her. She longs for a mother's love, and it seems hard for her, so young, to be put among strangers. We love her and she has endeared herself to us all. Her bright cheerful manner is most pleasing. She is most interesting when she offers up her prayers. She never forgets to remember her sister and the teachers and girls in her prayers. Louisa has learned several passages of Scripture and can repeat them in Arabic and English. We hope we may be able to keep her in school until her education is completed. The Christian training she will get here will help her to become a noble Christian woman.

We were never so crowded in the boarding department as this last term. We have turned many away. Some have been so anxious to secure a place that they have offered to pay in advance, so as to secure a bed.

May the Lord continue to bless our school and make it a great means of spreading the knowledge of Christ in the land of Egypt.

E. O. KYLE.

CAIRO, DEC. 31, 1902.

The Budget gatherer has just notified me that it is my turn this month to give some items of Egyptian news to the dear ladies at home who are so nobly trying to interest the people in the work that the missionaries are doing in striving to win for Christ the poor ignorant and unenlighted women of this land. As I go about among the houses I see how much good the women who are visited by the Bible teachers get from the instruction given by them.

At first with some of them it is "line upon line;" so many of them seem so unable to grasp even the most simple teaching, thus taxing the patience of the teacher to get them from the alphabet on to reading. But at the end of the lesson the women in the house if not too busy come to hear the Scripture lesson explained in such simple language as to impress their minds.

The hospitality of these poor people is a great trial to us in going from house to house, for try as we will we cannot get them to sit down to listen to the Word until they have brought us the small cup of coffee or some sweet drink of which we must partake if we wish to gain their good will. A few days ago in visiting at the house of a woman I had not before seen, I saw that after the salutations she was getting the coffee cups, sugar and spirit lamp from under the bed, preparing to make coffee. I prevented her from taking them, and said I was in a great hurry to get home as it was about noon. I begged her to come and listen to the reading, as at any rate I did not care for coffee. "Oh! well"; she said "I am coming," and she slipped out, got some big cups, and made boghat, a kind of drink that they are very fond of, made of boghat, cinnamon, nuts, sugar, and a liberal supply of melted butter floating on the top of the cup. I inwardly groaned as she presented me with a big cup, and wished that I had allowed her to make the coffee. After she had performed the required hospitality she was ready to sit down and listen. The Bible teachers have now succeeded in preventing their pupils from bringing them refreshments of any kind, which is a saving of their time and health.

Much work has been done for the elevation and enlightenment of the women of Egypt, but how very few comparatively have yet been reached The field is large, but the laborers are few. The prayers of our sisters at home, we know, are mingling with ours for the conversion of the Egyptians, and we trust the day will soon come when our prayers will be answered and our hopes for Egypt realized.

MARGARET WATSON.

India.

GIRLS BOARDING SCHOOL, SIALKOT, NOV. 26, 1902.

A letter was due from me in October, but it seemed impossible to get one written. I am very sorry I have been delinquent.

October is a very busy month. Missionaries like other people have to keep their homes in order and October is the special house cleaning season of the year. It is also Annual Meeting month and a good many other things claim attention too.

We had a very pleasant Annual Meeting. The conferences were helpful and we all felt we had come closer to the Master, gained more insight into the revelation of his will and been enabled to give ourselves more unreservedly to his service.

We had the usual puzzling time as to how best to dispose of the very limited forces to the best advantage, so that the work would suffer as little as possible. Before that, however, we had taken action on the appeal for missionaries, which you will have read before you see this. In spite of the feeling that much important work was being neglected, we had the comfort this year, which we never had before (simply because our faith had not laid hold of it), that this scarcity was only temporary, that soon the church will supply us with enough workers to man the field somewhat adequately.

Some one remarked that he didn't know how we had endured the worry all these years. It was brought home to us that we have been largely to blame for the scarcity of workers in not placing before the church, so that you could in some degree realize it, the vastness of the work and the utter inadequacy of the provision made for it. As it is, do the best we can, we cannot keep pace with the natural increase of population.

We realized that we were not doing right in virtually assuming the responsibility of evangelizing the vast population of the field which has been assigned to us when with our forces we knew it was utterly impossible. We felt that, as I said, one cause of the church not supplying us with the needed forces was beeause we had never told you so that you could realize it. Consequently we felt that we lay under the condemnation of Ezekiel 33:1-9. We felt we dared do so no longer. We felt we must deliver our souls from the blood of these people who are going down to death and whom we know we can't reach, and we believe the church when she realizes it will feel the same way.

The numbers asked for may seem large, but you would not consider at home that one person to every 25,000 of the population was a large allowance. Put yourselves in our places. Would any one of you feel

that he or she had assumed a slight task in being responsible for telling 25,000 people the story of salvation *so that they will comprehend it.*

This does not mean one rehearsal to crowds. Very, very few if any get any adequate comprehension from one hearing. It must be precept upon precept, and line upon line with them. As we realized what we had been virtually holding ourselves responsible for, we felt we *dared* do so no longer; that we must throw the responsibility on the church.

We expect in a few days to hear of the arrival of the missionaries in Bombay, and glad shall we be to welcome them. We only wish there were far more of them.

School is well under way and will go along steadily, with a day or two off at Christmas time, till examination time next spring. The school is fuller than ever before. We have 130 on the roll besides a pupil teacher, and 129 boarders besides the teachers But we have some very efficient assistants and our girl teachers are faithful and are improving in ability. So the work is going on very smoothly and the girls are doing good work. They are happy and the general health is very good. We are very particular about their having nourishing food at regular times, sufficient and regular hours for sleeping, and opportunity for play and exercise, a little physical work combined with the mental work.

Perhaps you know we have four C. E. societies in school, one Senior, one Intermediate and two Junior. The Senior and Intermediate will meet this evening.

MARY R. MARTIN.

Editorial.

To an Early Primrose.

Mild offspring of a dark and sullen sire!
Whose modest form, so delicately fine,
Was nursed in whirling storms,
And cradled in the winds.

Thee, when young Spring first questioned Winter's sway,
And dared the sturdy blusterer to the fight,
Thee on this bank he threw
To mark his victory.

In this low vale, the promise of the year,
Serene, thou openest to the nipping gale,
Unnoticed and alone,
Thy tender elegance.

So Virtue blooms, brought forth amid the storms
Of chill adversity, in some lone walk
Of life she rears her head,
Obscure and unobserved;

While every bleaching breeze that on her blows,
Chastens her spotless purity of breast,
And hardens her to bear
Serene, the ills of life.

HENRY KIRKE WHITE.

The advent of Spring brings alike to dwellers in town and country special duties and peculiar joys. One event partaking of the dual nature of work and pleasure this season bears to the women of our church, namely, the annual convention of the Women's General Missionary Society. We know that these are busy weeks for the friends who in Allegheny are making arrangements to accommodate the delegates; while those who have been planning the program and preparing to present the various topics found in it have been faithfully striving to fulfil their tasks. We publish the program in this issue, and recommend it to the sincere attention of all. Permission may be granted us to advert favorably to the prominence given to missionary literature and its function in furthering the great work of evangelization. The General Missionary Society is about to enter upon its twentieth year. No space have we for boasting as we view the work which by its instrumentality God has wrought; but there is room for deep gratitude that by our prayers, our gifts, our efforts, the dominion of Christ has been extended, souls have been saved and bodies have been healed.

"Thy kingdom come.
I heard a Seer cry: 'The wilderness
The solitary place,
Shall yet be glad for Him, and He shall bless
(Thy Kingdom come) with His revealed face
The forests; they shall drop their precious gum,
And shed for Him their balm: and He shall yield
The grandeur of His speech to charm the field.

* * * * * * * *

And all the well-contented land, made sweet
With flowers she opened at His feet,
Shall answer, shout and make the welkin sing,
And tell it to the stars, shout, shout and sing;
Her cup being full to the brim,
Her poverty made rich with Him,
Her yearning satisfied to its utmost sum——
Lift up, O Earth, prepare thy song,
It shall not yet be long,
Lift up, O Earth, for He shall come again,

Thy Lord; and He shall reign, and He SHALL reign—
Thy Kingdom come'!"

Such of us as have attained middle life will remember that Mr. Joseph D. McKee, of Philadelphia, was, some years ago, a prominent figure in connection with our Foreign Board, being, for a considerable time, treasurer of that body. Latterly, he had been the victim of ill-health. On February 12th, came the end of his tedious illness, and death put a period to his career. Mr. McKee made and retained many friends, who will not soon forget him.

The name ot Mrs. Grace Gardiner cannot be unfamiliar to our readers, for she has several times contributed to this Magazine. We count ourselves happy in presenting this month the first of three articles from her pen—articles which deal with life and gospel-work in India. Toward this friend who, though remote,

Mrs. Grace Gardiner.

and not a member of our denomination, has yet been sufficiently interested in our work as to give us these fine papers we feel much warmth of heart. Mrs. Gardiner, whose husband was in the Government employ in India, was closely attached to Dr. Sophie E. Johnson.

Another death we are called upon to record at this time. Mrs. J. L. Cook, wife of Professor Cook of our Freedmen's mission at Henderson, North Carolina, passed from earth on February 15th. We are sorry to learn of the termination of this useful life, and trust that resignation and strength may be given to the husband bereft.

"God's ichor fills the hearts that bleed."

If our missionaries could but know with what true appreciation we welcome their endeavors to help the Magazine in the way of sending us articles and illustrations, they would feel heartily thanked. Whether they write us from their actual stations or take part of their well-earned vacations for ministering to our need—and to yours also, dear readers—we realize that they have really given a portion of their lives to aid the Magazine, to instruct the women of our church and to furnish an additional impetus to the growth of Messiah's kingdom. This month, Miss Spencer has shown us an interior view, as it were, of the Christian's heart as he hears longing souls petitioning for more of the Light of Life. We feel ashamed to think how little we sometimes seem to prize that which is coveted by these people in India; and confusion should cover our faces as conscience convicts us of the half-heartedness of our efforts to send the Gospel to those who know it dimly, or nor at all. The church in India is calling well-nigh imperatively for more missionaries. That those on the field are exerting themselves to the utmost, we have no ground to doubt. Nor are we of the number of such as vituperate the church at home for not making greater efforts; for we know that many earnest hearts have denied themselves almost necessary things in order to have a share in the salvation of the world. But we present the problem where after all it must ever be left—at the door of the individual conscience. Let each one read Miss Spencer's article with attention and then ask herself the question:

"When all earth's interests are expunged, and I stand before God's judgment bar, face to face with these people in India whom I might have helped, what excuse shall I then be able to offer for the neglect of duty?"

We tender our hearty gratitude to Rev. C. R. Watson and to the United Presbyterian for supplying us with the pictures of the new missionaries from which our frontispiece last month was made. Of these courtesies we are not unappreciative.

To Mrs. Belle G. Lytle the Magazine is truly grateful. She has been a kind friend to us, and this month we thank her not only for her excellent, practically instructive article, but also for most of the pictures which we reproduce. We believe that our readers should be helped to understand, as far as possible, the actual conditions prevailing in our mission fields. The manner and need of doing itinerating work in India will be better understood after a perusal of Mrs. Lytle's paper.

Frequently, we prefer to leave the choice of subjects for Magazine articles to the writers' own inclination. This is peculiarly the case when we petition missionaries themselves to contribute to our columns, for we believe that they may often understand better than we just what the church ought to know. There is, however, a suggestion which in general we may make to these friends who are so good to the Magazine and its constituency. They are probably aware that some, possibly many, of our auxiliary societies depend on our pages for finding a large share of the information needed for preparing each month's special topic as found in our annual schedule. Now as all these programs may be plainly viewed in the Magazine, may it not be well for those who write for our columns to give us articles which may bear at least on some of the more practical of the suggested subjects? This year we have India very frequently before our attention. Our readers would be grateful if some friends familiar with existing circumstances in that land would write, for instance, on "Notable Native Christians," or "Dangers of Civilization without Christianity," or, "Work among the Children in India," or "The Missionary Press." But in giving these hints we desire to be exonerated from the charge of yielding to a captious spirit, for we are grateful indeed for any article of an instructive nature from our contributors, whether it may precisely consist with the lines indicated in our programs or not.

In this number, the gratification is ours to introduce a new friend to our readers. Miss McMunn sends us some account of the day's work as she sees it in Cincinnati where she is a faithful city missionary. The conditions surrounding her and those amid which the foreign worker is placed differ in many ways, each post having its specific difficulties, discouragements and stimulating characteristics. But the aim of the effort is alike in each field, the glorifying of God in man's salvation.

A friend in Wheeling Presbyterial sets an example of liberality. She was led years ago to vow that if money should be entrusted to her, she would give freely even all her personal income that others might be led to the Saviour. Now it has come about that some measure of means has been granted to her, aside from her husband's resources, and she has not forgotten her promise to God. In a recent letter she writes: "Many in the church doubtless will be surprised at India Mission Association calling for the church to pray that 180 new missionaries be sent to their field, and at Egypt's call that if it be the Lord's will at least 25 new ones be sent to them. Many may think the missionaries have lost their heads; but with our God all things are possible, and He expects his people to help answer their

own prayers by obeying His commands and using means within their reach." Besides generous contributions to the work in India and Egypt, this good woman does not forget Home missions. The Freedmen and the Poles come in for a share of her free-will offerings. Two girls are helped to stay in one of our Southern mission schools, while needy Sabbath-schools receive sets of the Moody Colportage Library. All this is in addition to the regular contribution made monthly to the Women's Missionary Society. Liberality such as this is, we well know, not possible to all. But would that such as are able might be stimulated by this example to greater self-denial and to a more systematic method of giving!

The Magazine does not often ask favors of its subscribers. But we have thought that as other denominational periodicals have columns devoted to "church news," our monthly visits might be more welcome if we could present items of interest with regard to our missionaries or to their work. All will admit that the editors cannot manufacture this harmless gossip, but to obtain it must depend upon the kindness of friends or upon such hints as we may derive from collateral sources. We should be grateful if from the foreign missions, from the Freedmen, the Indians, the work among aliens in our own land, as well as from the benevolent institutions of our church and the various departments of the Home Mission enterprise, we should receive—not trivialities—but brief records of such facts as would readily arrest the attention and vividly enlighten the intelligence of our readers. Who will volunteer to enter our "Reporter's Gallery?"

The next issue of our Magazine, it is expected, will be devoted chiefly to the North American Indians. Naturally, our special attention will be centered upon the work done for this race by the United Presbyterian church, and it is proper that such should be our feeling. For intelligence with regard to these efforts, we refer all to the Annual Report. But we ought not to find that concern for our own missions should render us indifferent to the efforts of other evangelical bodies for the elevation and Christianization of the Indians. For general information, with regard to these tribes, we recommend our readers to subscribe for The Indian's Friend, the organ of The National Indian Association. This monthly is very satisfactory, giving much material of an instructive nature, and offering it in an attractive way. The annual subscription is disproportionately small when we consider the value of the periodical. Send thirty cents to Miss Marie E. Ives, Clifton street, Station A, New Haven, Conn.

The February Missionary Review contains an article by Belle M. Brain on "How to Interest the Individual in Missions." The writer tells that in a conference which she once conducted, the young people were asked to state what it was which first interested them in missions. Here are some of the answers:

"Writing missionary papers and studying missions in a study class."

"Helping to support a boy in a mission school."

"Realizing God's love for all mankind."

"Fulfilling the dying request of my mother to see that her missionary money was paid."

"The influence of my teacher at school, who was preparing to go to the foreign land where she is now at work."

"Reading missionary periodicals that came into our home."

"Writing a paper on child widows in India."

"Coming into contact with missionaries from the field."

"A course of lectures delivered by Dr. Schaff at Lane Seminary."

"Reading missionary letters received by a neighbor."

"Contact with Student Volunteers."

"Hearing missionary addresses at conventions."

A number of the India missionaries are

expected to arrive in this country about the end of April.

We may not know the names of all who intend returning at that time, but the party, we are informed, will include Mr. and Mrs. Ballantine, Mr. and Mrs. McConnellee, Mrs. Stewart, Misses Fannie Martin and Jennie Morrison. A safe voyage and a happy home-coming are our wishes for these friends.

Remember that the books of Miss E. J. Sloan, the treasurer, will close on April fifteenth.

The following paragraph from Life and Light for Woman will encourage those who advocate the United Mission Study scheme.

"It is an interesting fact that while ten thousand copies of Via Christi had been sold before the first of January last, twenty thousand copies of Lux Christi had been sold before the first of January this year. Plans are made and making for the study of China in 1904, Japan in 1905, and Africa in 1906."

Mrs. N. M. Waterbury of the Baptist Board has been elected chairman of the Central Committee on the United Study of Missions in the place of Miss Child who recently died.

NOTICE.

Will all delegates to the General Missionary Convention of 1903 please send their names immediately to Miss Eliza McHendry, 7 Dawson Ave., Bellevue, Pa? The local committee will provide entertainment for visitors at reasonable rates, if requested to doso.

To double the Magazine's subscription list! How many societies, how many individuals, have done their part to attain this laudable aim? There is one case at least in which great things have been accomplished in this direction. Miss Bertha Tinning writes us from Florida (New York) congregation that they are sending fifty-eight names instead of the six or seven from that locality which have heretofore been on our mailing list.

Another congregation in New York City has doubled its number of subscribers, while a newly organized society at Owaneco, Illinois, sends us three names. Thank you, kind helpers! It shall be our aim to deserve your support. The Magazine management is far from being vain-glorious. Its recognition of its own blunders and its chagrin in respect to them is far more keen than can be the annoyance felt by the readers over the same mistakes. And yet, the Editorial Committee believes that if the women of the church will only read these pages, they cannot fail to be benefited by the matter found therein. An understanding of the work, its motives, methods and missionaries, must come to any one who will be at pains to peruse the articles sent to us by those who know the facts. We are encouraged in this belief by the frequent letters of affectionate commendation received from all over the church. Indeed, appreciation comes not alone from members of our own denomination, nor entirely from friends in this country. Our spirits are cheered and our courage stimulated by having heartening words from those of differing creed and in foreign lands. One writing from London, England, says: "My kindest thanks for the Women's Missionary Magazine. It is one of the most helpful in papers and suggestions that I receive."

We are glad to have our friends say these kind things to us. But we have a request to make, specially of United Presbyterians. Please speak this approval also to some one who does not take the Magazine. If you can honestly recommend it, we ask that you do so. Call the attention of such as know us not to some article which you have found instructive. Do not limit your solicitations to those only who attend the missionary society; for there may be some one in your congregation who cannot or does not attend the meetings of that organization who yet would be willing to

subscribe to a periodical. The reading of this monthly may prove a happiness to some one necessarily deprived of the comfort of meeting with your society once a month: while others who have perhaps been indifferent to the claims of missions may have an interest aroused in this worthy cause by observing the words of those ardent soul-winners who from time to time send us tidings of their campaign. Think of these things, and remember that one very efficient way of bringing the world unto salvation is by inducing people just to read literature fitted to teach them the great need for the missionary enterprise. And in persuading your acquaintances to take this Magazine, you will, we believe, become helpers together with God.

Again we urge upon all those expecting to attend the Women's General Missionary Meeting,next month, the necessity for *thoughtful preparation. As far as possible, allow nothing to prevent your prompt attendance at every session.* Occupy a front seat. If you are a delegate and desire to be helpful to the meeting you will want to take advantage of every opportunity for giving and receiving inspiration. One very successful way that has been tried by many, is to have *your own place* throughout the meeting. Provide yourself with note books and pencils before leaving home. *Pray and think much for the good of the convention.*

MRS. GEORGE MOORE,

Xenia, Ohio.

United Prayer and Praise Service.

For the interests and welfare of our General Missionary Society soon to convene in its twentieth annual session, a representative member from every presbyterial society will be in attendance. The majority of those who, during the past year, have wrought through mind and heart a faithful service for His Kingdom will remain at home. That all may unite in this anniversary at some hour and with some subject leading their thoughts from the achievements of the past to the greater opportunities awaiting us, one hour is set apart for the purpose of engaging in prayer and supplication.

It is desired by the officers of the Women's General Missionary Society that every church door be opened at the hour of two to three o'clock, Thursday afternoon, May 14th, 1903. Each church or society is invited to choose from suggested topics for conferencc what seems best suited to its own conditions. This invitation to united prayer is for every one. Though we represent in this annual meeting a portion of the work done through the church by women, yet this work is the one "great commission" to every believer and all should feel the responsibility of giving thanks to God for the wonderful things he has wrought throughout the world during the past twenty years.

May we be led to feel in this hour of prayer that, as the past has been filled with blessing, so does the future hold rich opportunity and exalted privilege, and that this opportunity and this privilege are no less than commandment to do His work ready and waiting for workers.

We know that there will be many true hearts not circumstanced to avail themselves of this privilege of public prayer. Wherever such an one be found at that appointed hour let him ask God to lead the minds and hearts of the people of the United Presbyterian church to see the duties and opportunities He is providing for them in His Kingdom.

TWENTIETH ANNIVERSARY HOUR—SUGGESTIVE THOUGHTS FOR SUBJECTS FOR PRAYER.

Lift up your eyes and behold the fields. John IV:35.

The harvest truly is plenteous; but the laborers are few;

Pray ye therefore the Lord of the harvest that He will send forth laborers into his harvest. Matt. IX:37-38.

Now unto him that is able to do exceeding abundantly above all that we ask or

think according to the power that worketh in us,

Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Eph. III:20-21.

SUGGESTED TOPICS FOR CONFERENCE THEN AND NOW OF THE WOMEN'S GENERAL MISSIONARY SOCIETY.

What has the Women's General Missionary Society done (1) for its individual members; (2) for congregations; (3) for missions?

MRS. GEORGE MOORE, President.

THE BOOK-SHELF.

CENTENNIAL OF HOME MISSIONS, 1802—1902. Pages 288. Price, $1. Presbyterian Board of Publication, Philadelphia.

It will be remembered that last May, in connection with the one hundred and fourteenth General Assembly of the Presbyterian church, there was held the centenary celebration of the work of organized Home missions in that denomination. In the volume under review are collected the addresses made on that occasion, thus rendering them accessible to many who could not be present at the anniversary rejoicings. "The Past Century," "The Past Year," "The New Century," are the general divisions under which the speeches, reports and greetings are grouped. Much information, statistical and general, with regard to Presbyterian Home Missions may be gleaned from this book; and no one should fail to be interested in it. There is matter for thankfulness in the thought that so much good has been accomplished by the Presbyterian church, and that it is looking forward with seemingly unabated vigor and ardor to accomplishing great things for Christ.

An attractive looking little monthly, "Manzanas de Oro," has been sent to our Magazine. We should be happy to review this adequately; but as a knowledge of Spanish is omitted from our list of attainments, we are forced to make but meagre note of it. Its appearance is similar to that of our primary Sabbath-school paper, and it is issued by "Soc. Amer. de Tratados," 150 Nassau Street, New York City. We presume it is one of the publications of the American Tract Society. The price is 25 cents yearly. How happy a thing would it be if the little children in the Spanish-speaking countries and districts might have this exponent of the blessed Evangel in their homes, and might be taught to read it!

Two periodicals have come to us which deal chiefly with the evangelization of the Hebrews. "The Glory of Israel," organ of the Union Mission to Israel, has as its editor-in-chief, Rev. Thomas M. Chalmers, for some time our missionary to the Jews in Chicago. It will be recalled that this friend, during that period, sent us notes with regard to his work in that city and concerning the Israelites in general. We believe him to be a man of scholarship and piety. In the January number of "Glory of Israel," there is a thoughtful, cogent article from his pen in reply to an attack made on Jewish converts by Dr. J. Leonard Levy, of Pittsburg.

The price of this monthly is fifty cents per annum. Address, 43 Congress Street, Pittsburgh, Pennsylvania. We take the liberty of quotiug from its columns a little verse translated from the German:

"Where there is Faith there is Love,
Where there is Love there is Peace,
Where is Peace there is God,
Where there is God there is no Need."

* * * *

A second publication devoted to the conversion of the Jew is "The Chosen People," edited by Mr. Leopold Cohn, 620 Quincy Street, Brooklyn, New York. This seems a practical monthly which should be efficient not only in awaking Hebrews to a sense of the insufficiency of their faith and the satisfactory nature of the religion of Jesus the Messiah, but it is fitted to enlighten Christians as to the needs and opportunities of work among the Chosen People. The price is fifty cents per annum.

M. H. W.

Twentieth Annual Convention

OF THE WOMEN'S GENERAL MISSIONARY SOCIETY OF THE UNITED PRESBYTERIAN CHURCH, TO BE HELD AT FIRST UNITED PRESBYTERIAN CHURCH, ALLEGHENY, PENN., MAY 12–15, 1903.

Officers.

Mrs. George M. Moore, President, Xenia, Ohio.

Mrs. W. A. Spaulding, First Vice President, Seattle, Washington.

Mrs. John A. Wilson, Second Vice President, Pittsburg, Penn.

EXECUTIVE COMMITTEE FOR 1903.

Miss Eliza McHendry, Chairman.

Mrs. J. D. Frazer.

Mrs. John McNaugher, Allegheny, Penn.

Programme.

TUESDAY EVENING.

7:30—Authority for Missionary Work. Matt 28: 19, 20.

Opening Prayer and Praise Service. Mrs. W. A. Spaulding, Seattle, Washington, Presiding.

Greetings—First, Allegheny Presbyterial, Mrs. W. J. Robinson; Second, Women's Board; Third, Women's Association, Mrs. H. C. Campbell. Response, Mrs. W. A. Spaulding.

Address of President.

Appointment of Committees. Announcements. Adjournment. Reception.

Music in charge of First Church, Allegheny, Choir.

WEDNESDAY MORNING.

9:00—Morning worship, Miss Sallie E. Dickey, India; Subject, Preparation for work.

9:20—Report of Committee on Credentials.
Roll Call. Minutes.
Appointment of Committees.
Report of Statistical Secretary, Mrs. Mary W. Porter.

10:00—Report of Recording Secretary, Mrs. Samuel Yourd.

10:25—Report of Treasurer, Miss E. J. Sloan.

10:45—Report of Finance Committee; Chairman,—Discussion.

11:00—Report of Magazine Committee. (a) Mrs. E. H. Carruthers, Secretary; (b) Mrs. S. M. Kelso, Treasurer.

11:25—Report of Junior Magazine, Mrs. E. M. Hill.

WEDNESDAY AFTERNOON.

1:00—Thank-offering Bearers' Conference.

1:45—Praise and Prayer Service. Subject, Thy Word. Isaiah 40:8. Miss Ella O. Kyle, Cairo, Egypt, presiding.

2:05—Report of Literature Secretary. Miss Elizabeth Caughey.

2:15—Conference—The Function of Literature in Missions. Mrs. T. C. Atchison, Baltimore, Maryland, presiding.

I. Place of Literature in the Church at home. Mrs. G. L. Dunn, Erie, Pa.

II. Place of Literature in the Foreign Field. Mrs. W. C. Williamson, Keokuk, Iowa.

III. Coordination with the Bible of other Christian Literature in the Scheme of Missions. Mrs. W. T. McConnell, Turtle Creek, Penn.

IV. Biography as an Inspiration to Mission Work. Mrs. Lucy Barber, Cedarville, Ohio.

V. The Educative Influence of Attractive Literature Upon the Young People. Mrs. R. A. Evans, Minden, Nebraska.

VI. Circulating Libraries of Missionary Literature with Competent Directors as to their Use in our Church Colleges and Seminaries. Miss Margaret McLaughrey, of Westminster College, Instructor in Literature.

VII. Circulating Library of Missionary Literature with Competent Directors in our Congregations. Mrs. W. M. Hopping, Uniontown, Ohio.

VIII. Circulating Libraries of Missionary Literature with Competent Directors in our Sabbath Schools. Miss Mary Wilson, Baldwin, Pa.

IX. Our Missionary Magazines—an Educational Agency. Mrs. H. N. Freeman, McAlevy's Fort, Penn.

X. The Missionary Press—its Power in Awakening Intelligent Appreciation of Mission Work. Miss Jennie Pollock, Canonsburg, Penn.

XI. Its Power as a Beneficent Force in Upholding and Uplifting Native Converts when Its Product is in the Vernacular. Miss Jennie M. Morrison, Sialkot, India.

XII. Its Power as an Aid in Medical Missions. Miss Anna Boggs Watson, M. D., Tanta, Egypt.

XIII. A Searchlight on the Growth of Missionary Literature. Miss Elizabeth Caughey, Lit. Sec'y.

XIV. Systematic Study of Missions. A Forward Movement in Missionary Work. How can it be made Effective in Congregations. Mrs. C. E. Hanna, Washburn, Ills.

3:30—Home Missions. Report of the Secretary, Mrs. H. C. Campbell.

3:45—Foreign Missions. Report of Secretary, Mrs. W. J. Reid.

4:05—Freedman's Mission. Report of Secretary, Mrs J. B. Hill.

4:20—Round Table Conference on above reports. Miss Mame L. Giffen, St. Clairsville, Ohio, presiding.

4:40—Representatives from the Field.

4:50—Praise and Prayer.

Adjournment.

5 :00—Conference of Junior Workers.

WEDNESDAY EVENING.

7:00—Young Ladies' Conference.

7:30—Praise and Thank-offering Service.
Praise. Prayer. Praise.

Subject, A Grateful Retrospect, Psalm 145. Mrs. John A. Crawford, Chicago, Ill., presiding.

Responsive Reading—Gratitude to God.
I. For His Goodness.
II. For His Kingdom.
III. For His Providence.

Presentation of Thank-offering.

Thank-offering Prayer. Praise.

Announcement of Thank-offering.

8:30—Address. Miss Florabel Patterson, Monmouth College, Monmouth, Ill.

Doxology. Benediction. Adjournment.

THURSDAY MORNING.

"Witnessing for Christ." Morning Worship, Luke 24: 45–48. Miss Fannie C. Martin, Zafarwal, India, presiding.

9:15—Minutes. Roll Call.

9:30—Parsonage work. Report of Secretary, Mrs. G. W. McDonald.

9:45—Home for Missionaries' Children. Report of the Secretary, Mrs. R. S. Smith.

10:00—Report of the Women's Association.

10:15—Prayer.

10:20—Report of the Nominating Committee. Election of Officers and Members of the Women's Board. Report of Committee on place of next meeting. General business.

12:00—Adjournment.

THURSDAY AFTERNOON.

1:45—Praise and Prayer Service. Subject, The Fields, John 4:35, Matthew 9: 36, 37, 38; Malachi 3:17. Mrs. J. J. Henderson, Greenwich, New York, presiding.

2:15—Our Twentieth Anniversary Hour. Subject, The Missionary work of the Past, Its Bearing Upon the Future, Secretaries of Departments and Ex-Presidents of W. G. M. S. Mrs. John A. Wilson, 2nd V. P., presiding.

3:15—Round Table Conference continued. Miss Jennie Turner, M. D., Youngstown, Ohio, presiding.

3:30—Address. "The Hope of the South." N. B. Cotton, Sup't United Presbyterian Mission Farm, Catharine, Alabama.

4:00—The Junior Hour. Special Exercises—Juniors of Allegheny and Monongahela Presbyterial Societies. Conducted by ———.

4:20—Junior Conference. Mrs. J. C. Warnock, College Corner, Ohio, presiding.

1st Do you advise a Junior Society in a country congregation? If so, how secure attendance? Mrs. Anna C. Holmes, Xenia, O.

2d The Little Light Bearers—How gather and care for them? Mrs. Stuart Magee, New Brighton, Pa.

3d How to Interest and Hold the Boys. Mrs. J. J. Henderson, Greenwich, N. Y.

4th Maps, Charts and Pictures as Educators. Miss Lulu Renwick, South Omaha, Nebraska.

5th How Educate in the True Principle of Giving; Miss Iva B. Laing.

6th. The Success of the Work During the Coming Year, Dependent Upon What Great Factor? Miss Margaret Campbell, Monmonth, Ill.

5:00—Prayer and Adjournment.

THURSDAY EVENING.

7:00—Conference, Women's Magazine.

7:30—Evening Worship. Prayer and Praise Service. Subject, The Busy Life of Christ. Matthew 9th chapter.

7:50—Address—Home Missions. Mrs. J. H. Gibson, Portland, Oregon.

8:20—Address—Foreign Missions. Miss Anna Boggs Watson, M. D., Tauta, Egypt.

Offering. Benediction. Adjournment.

FRIDAY MORNING.

9:00—Worship, Rev. 3:8. Subject, Strength for God's Work; How to Obtain It, Haggai 2:4: Eph. 6:10–18; How to Use It, (for self) Col. 1:10–12; Phil. 3:13.14; (for the world) Acts 1:8.

9:20—Minutes. Report of Committee on Resolutions. Prayer. Discussion. Adoption of Resolutions. Unfinished Business. Introducing New Officers. Praise. Parting Words. Benediction. Adjournment.

The Psalter will be used during the convention.

Thank-offering.

Conscience Awakened.

Who is my brother? I ask o'er and o'er.
Who is my sister? It comes to me more
I've tried, but in vain, to cast far aside
These questions that come and oft wound my pride.

Once I was content to sit side by side
With those who lived near, and forgot that Christ died
For those afar off in lands not our own,
Where ignorance dwells and evil is sown.

But now my mind runs through the wide world o'er,
And goes out in sympathy, more and more,

As I read and I hear of the heathen lands
That are bound in sin with iron bands.

Oh, how can I help? is the cry of my heart,
And to each and to all, the Bible impart,
And tell of salvation so full and free
Being offered to them as well as to me.

My conscience keeps asking me—where are they all,
These brothers and sisters, both large and small,
That the Lord expects me to cherish and love,
And take with me up to the Home above?

From all whom I meet I will seek for light,
And strive hard by day, and strive hard by night,
To know more of those I have neglected so long,
And give, work and pray to undo all my wrong.

M. C. P.

Thank-offering Message.

Watchman! What of the coming twelve months? What is the Lord's will concerning His own? Is it that they *go forward*?

At this, the close of the calendar year for our missionary societies, the above questions come with more force and impressiveness than ever before. And why? Loud calls come from our foreign fields for a large increase of labor to garner the harvest of souls for the Master.

From all parts of the home field come similar calls. What do they mean to the church? What do they mean to us as individual Christians? Is not God testing His own, not by persecutions as of old, but by *opportunities*? They are to the right of us; they are to the left of us; they go before us; they follow behind us. Everywhere we turn, they meet us. We must not close our eyes or ears to them, for through them Jesus whispers to every one of us, "*They need not depart; give ye them to eat.*"

"Weary and famishing far away,
Thousands and thousands there are today
Hungering for no earthly bread,
For it is not thus that souls are fed.
'Tis, 'Oh, for the Bread of Life,' they cry,
'Come over and help us, ere we die!'"

Today, every day and every hour is every true Christian's opportunity to give the blessed gospel to the spiritually needy.

"Oh, it is pitiful—nay, 'tis wrong!
Why have we Christians held back so long?
Give them to eat' was the Master's word.
Surely His children have not heard!"

Dear sisters of the United Presbyterian church, don't stop to rest awhile from the last year's service, but heed the cry and rise up in your might and press forward in the strength of the Lord to a more active service at home and abroad than ever before. Plan earnestly and well to interest the uninterested ones; double your membership, and don't give up trying until every woman member of your congregation is active in service, in giving, in praying, for the extension of Christ's kingdom. To organize a missionary society where there is need of one, means more prayers, more gifts, wider fields, increased laborers. Who will not help in this, the coming year?

"Shall we answer the summons and heed the demand?
One day, before Jesus, in judgment we'll stand:
And, oh! 'twill be sad to the Master to say,
'We heard the loud call but did not obey?'

"Will you aid, then, my sister? What work will you do?
O, be loyal to Jesus; to conscience be true:
If you cannot *give* to the cause, you can *work*, you can *pray*."

Let the coming year of service find us leaving nothing undone to bring all the women of the church into the front ranks of workers and givers of contributions and Thank-offerings, and then will the demands for increased laborers in all our mission fields be largely met and the church will be richly blessed of her Lord.

Hopefully and prayerfully yours,

MRS. MARY CLOKEY PORTER.

Pray for the Holy Spirit.

GLEANINGS

Pray for the Holy Spirit, as a means of securing the continuance of His indwelling within you. Let "Abide in me" be your prayer.

Pray without ceasing, for the Holy Spirit to so illumine the Scriptures that you may see more and more their beauty and glory and attractiveness. It is dishonor to God's word to have any book of more interest to a Christian than the Bible.

Pray that the Holy Spirit will do His

own work in your soul so that you will manifest in your daily life that you possess not merely a few, but all the graces of the Spirit.

The Christian graces cannot thrive in any soul without making it spiritually minded.

Pray for the Holy Spirit as the one who alone searches the heart and you will gain a deeper knowledge of yourself and your wants. It is a part of His office to enable one to see himself as he really is.

Pray for the Holy Spirit in days of prosperity, and then if afflictions come, you will experience abundant consolation and support. Nothing so gladdens the heart, as the doctrine of an over-ruling Providence.

The more you pray for the Holy Spirit the better prepared you will be to enjoy and profit by the services of the sanctuary.

In order to truly worship the Lord one must be strengthened first by a divine influence.

Earnest supplications for the Holy Spirit have a happy effect on the manner in which you attend to the duty of closet prayer. God at times withholds the blessing for a season in order to increase your earnestness.

Cease not to entreat the Holy Spirit constantly to abide with and prosper His church. If you have no other means of helping the church, you can pray for it.

Pray for the Holy Spirit to enable the church to perform the great work of establishing the gospel in every land. It is in the power of the church to hasten the bringing of the world to Christ; by unfaithfulness she retards it.

Pray for the descent of the Holy Spirit upon the heathen everywhere. Pray that as fast as the truth is made known to them, they may experience its saving influences.

Pray ye therefore the Lord of the harvest, that he send forth the laborers into His harvest. Matt. 9:38. Christ puts the words into your mouth to pray and assures the church that laborers can be obtained through prayer. The deficiency of laborers gives proof that His command to pray has not been obeyed.

Pray that the blessed Spirit will strengthen, comfort, guide, cheer, and prosper the faithful missionaries already in the field. Says one, "No miser ever gloated over his gold and coveted every shining coin more than I rejoice in and covet the prayers of God's people."

Young People's Department.

EXCHANGE.

King's Daughters of Monongahela Presbytery.

At this season of the year and in this age of entertaining and being entertained one is sometimes at a loss to know what to expect or how to reply when an invitation is received. So, in the latter part of January after the invitations had been received for a dinner to be given by the King's Daughters of Monongahela Presbytery, it was not surprising to hear such questions as these, "What is this dinner?" "What is the admission?" "Just the King's Daughters?" and so on. In

fact every one seemed to want to know the why and wherefore; so unusual was the announcement and so great the interest. The dinner was announced for February Fifth, 1903, at seven o'clock, to be in the Shady Side church. Whispers of great preparations reached us, and we were not disappointed when we found ourselves in the dining-room of the Shady Side church on Tuesday evening. Busy hands had been at work and the room was transformed into a bower of beauty. The tables were set in the form of a maltese cross and beautifully decorated with Easter lilies and large pots of fine fern, the pots being daintily covered and tied with lavender ribbon, while the chandeliers were draped in purple and white, the lights being shaded so that a soft light fell over all. Cards of "bunches of violets" were found at each place with the name of the guest expected to occupy that place and on the back of the card a quotation of scripture or poetry while here and there on the table were found tiny booklets, shaped as a maltese cross and tied with lavender ribbon. They contained a verse of scripture for each day of the week and each guest received one as a souvenir of the occasion. About 6:45 the guests began to arrive and assembled in the parlors of the church. When all was in readiness they marched two by two to the dining-room singing "Safely Guarded."

There were about 140 present and as they filled the dining-room made quite an impossing sight. The pretty dresses and the bright faces were full of fun and life yet withal an earnestness that seemed to say, "We are all here with one purpose—the interests of Christ's Kingdom on the earth." Quite a little merriment was occasioned by the finding of the places at the table designated by the cards, but when all were placed while yet still standing those having verses of scripture on their cards were called upon to read them. This was followed by the blessing being asked by Mrs. N. W. Stevenson. Seats were then taken and the dinner, which was a very good one, was served by the ladies of the Shady Side church. The menu consisted of roast lamb, escalloped potatoes, peas, currant jelly, sandwiches, olives, chicken salad, ice cream, cake, salted almonds, candy and coffee.

Everybody seemed happy and there was no lull in the conversation, but lest there should be, slips containing conundrums were passed and many funny answers were heard, causing some hearty laughs. At the conclusion of the meal the chairs were turned that all might see the speakers, and Mrs. E. M. Hill as mistress of ceremonies announced the subjects of the toasts to be "Whence? Where? Whither?" In her most interesting manner she gave an account of the organization of the King's Daughters' circles showing from "whence" they came. Then introducing the different societies represented, the following short addresses were made, showing "where" the work is being done: "Keeping our Tryst," by the Shady Side Circle; "Our Cups of Cold Water," by the Fourth Church Circle; "Our Brothers and Sisters of the South and West," by the Ninth Church Circle; "Stretching out Helping Hands across the Sea," by the Sixth Church Circle; "Seeing the Fields White to the Harvest," by the Homestead Circle.

Mrs. N. W. Stevenson gave a forward look showing "whither" the work was leading.

Now rising, all joined hands around the table, forming an unbroken circle, and sang two or three of the Bible Songs. Mrs. J. T. McCrory made the closing prayer. The hour was now late, but the evening had been such a pleasant one that surprise was expressed as to where the time had gone, so rapidly had it passed. The thought expressed by all was that this, the first dinner of the King's Daughters, had truly been a success and there would certainly be another. The girls had become acquainted and brought into closer fellowship with each other. They had learned of each other's work

and could help each other. For these two reasons alone the "dinner" was felt to be a "good thing," yet there were many other reasons which we feel time will divulge, for it will not be forgotten. It is safe to say, however, judging from the happy faces all evening that one and all felt, "It is good for me to be here."

MARGARET J. MITCHELL.

Magazine Contest.

By request Miss Bertha Tinning, the Magazine agent, sends an account of a Magazine Contest in the Florida congregation, Albany presbytery, N. Y. "We took our idea of a Magazine Contest from the January Magazine, divided our society of nineteen members into two sides by choosing two leaders who choose alternately the members; then both sides went to work. We used the telephone as far as that would reach, called on those of our number who did not take it, always inviting those whom we persuaded to subscribe to the feast to be given by the defeated side, and wrote letters to friends in other United Presbyterian churches who did not take the Magazine.

We succeeded in swelling the number of subscribers from about six or seven in previous years to fifty-eight this year. The sides stood twenty-five to thirty-three. We also succeeded in getting four new members for the Missionary Society, Another thing worth mentioning is, that a neighboring congregation which has no society has written to us to know how we started our society. So we hope we may have done some good in that way also. The defeated side entertained at the home of one of our members where a very pleasant afternoon was spent.

The Story of Sitt Amena.

Some years ago, if you had visited one of our Cairo schools, the Haret Es Sakkaeen school for girls, you might have seen among the many Muslim girls there (many of them belonging to families of wealth and rank,) a young girl of rare beauty and as gentle and sweet in her character as she was lovely in face and form.

It has long been the custom in this school to memorize one or more verses of scripture every day, to say at the opening of the school in the morning, and as the Bible is studied by all in our schools they carry with them much of God's word and after they leave school and are shut up in their homes with no books to read, and where many of them would not be allowed to read the Christian's book, the verses they have learned often come back to their memories. I once met a Mohammedan woman on the train who told me that her daughter had been in this school years before and repeated several verses she had learned from her daughter's lips.

When Amena left school she knew a great deal about the Bible, but much as we wished to, we could not know whether it had touched her heart. We were invited to her marriage, which was not a grand affair, for her mother was a poor widow, yet they had everything neat and cosy in their little house.

With the Muslims it is not customary to have a ceremony at the time of the wedding. The only ceremony takes place when the young man wishing to marry makes a contract with the father, brother or some male relation of the girl in the presence and at the dictation of the priest. The relations of the expectant bride and the intended bridegroom join right hands with the faces of their thumbs pressed against each other. The priest puts a handkerchief over their hands and catches their thumbs in his hand. He then repeats a prayer from the Koran, which they say after him, and dictates to each one the vows that must be taken, finishing up with the Muslim creed and a prayer, also from their sacred book, all of which they repeat after him. But this may be done some weeks or months before the *ferah* (rejoicing,) or as we would say wedding. The bride is not present and has nothing to do or say about this. The bridegroom, as a rule, would not see his bride until after the wedding. We called upon the happy pair the next morning when the parties receive their friends and their congratulations and have refreshments, the bride often changing her dress several times to show her finery.

We did not see Sitt Amena again for fifteen years. One day last spring two bright little girls were brought by a servant to the school. They said their mother wished to see the missionary. On going to the house we were surprised and delighted to find our dear Amena. She had lost the freshness of youth, but was still beautiful, with quiet refined manner. She was very joyful at seeing her old teacher and when the salutations were ended she asked for "The Book," saying God willing, she would still know how to read it. She was delighted to find tha she could still read though not perfectl and spoke of her love for the Christ an

the Gospel. She had come to Cairo to bring her mother to a skillful oculist, as she was losing her sight. Her grandmother had lost her sight in the same way and she was very anxious and asked us to pray for her mother. She told her little daughters that she wished them to "stay after Sabbath-school for church and listen to what the preacher said." This was very strange advice for a Muslim woman to give her children; she herself could not come to church. She was not permitted to remain long in Cairo. She begged us "for the love of the Messiah, for the sake of the gospel" to spend a day or part of a day with her. It was at a very busy time, but we went to see her and almost immediately some neighbor women came in removing their outer covering and settling down for a long visit, smoking the cigarettes offered. There was thus no opportunity for talking on religious subjects. She afterwards came to the school to say good bye, bringing with her a basket of bananas and several pounds of candy—"just a little something" to show how grateful she was. She wished to buy a small testament to take with her—small that she might be able easily to conceal it. She urged us to visit her in her native village home, but we were sorry we could not take the time necessary. She does not know how to write, but her son, a lad of twelve or thirteen years, continues to write. In one letter he signs himself "The son of your love."

I received a letter from him a few days ago, which I will inclose, and also a picture of the family excepting the mother. She being a Muslim woman it would not be lawful for her to sit for her picture as a man might see it or her, but she gave a white silk handkerchief with a pressed rosebud and a geranium leaf, a pretty way to say she remembered her friend.

I desire to ask the reader of this to join with me in praying for Sitt Amena and her family. I have reason to believe that she is a secret believer and that she loves the Saviour. The mission schools in Egypt are doing very much to make the Gospel known to Mohammedans. The school of which Sitt Amena was a pupil was the first school opened by our mission for girls and has had a larger number of Muslim girls than other school. More than 3500 pupils have received instruction in it. Sometime ago the government opened a school for Muslim girls not far from it and took some of our pupils, but it is still the favorite school for that class of people whom we so long to reach. We need a better situation and a better house to compete with the non-Christian schools around us.

Yours in the Master's work,
MARGARET A. SMITH.

Foreign Missions—Monthly Message.

On Wednesday, June 4th, 1902, the representatives of the United Presbyterian Church of North America, gathered in General Assembly, authorized a Forward Movement in Foreign Missions. To make this possible, a twenty-seven per-cent. increase in expenditures was authorized. The inspiring command was passed on to Egypt and India and the authorized enlargement of the work was made. In a few months we expect to bring to the Church some account of what that Forward Movement has meant in the ingathering of souls, in the conquest of new territority to the Kingdom of Christ, and in gaining of strategic points, through which further conquests and greater victories still may become possible.

Just now, however, we bring in a report concerning the Church's support of the work she had authorized. Our treasurer tells us that so far $129.512,75 have come into his hands. For the remaining two months of the church year, for which he is yet to report, he must therefore receive $64,482.61 or about one-fourth of the entire amount promised for the work this year. As the year closes for the individual church on March 31st, we ask for an immediate response. Why? First, to vindicate the faith of our last General Assembly. Above and beyond that, to prepare the way for a further advance next year.

Our missionaries have called the attention of the Church to the fact, that a further advance is imperative. During these closing months of the the year, the Church is consciously or unwittingly formulating her reply to the appeal of the missionaries, for it is reasonable to suppose that in ordering a further advance for the next year, the faith of our Church will be determined by the measure in which the forward movement of the present year is supported. For the sake of the future enlargement of our foreign missionary work, we ask for the full appropriations of this year.

Through informal correspondence, the following item of interest has been received concerning the meeting of Association in Cairo:

"This afternoon the Sudan Mission was up for consideration and the appointing of a missionary to go there. It was so difficult to know whom to choose for that field; so slips of paper were handed to each member of the Association, and each to write on this paper the name of one whom he or she thought most suitable for that field."*********Mr. Carson got the greatest number of votes and he was elected as missionary to Dolaib Hill. It was a very solemn occasion, and before the ballot Mr. Hunt and Dr. Watson led in very affecting prayer for guidance, and the Lord seems to put into the heart of Mr. and Mrs. Carson an inclination to go to that trying field."

"Dr. and Mrs. McLaughlin came down and arrived here just at the beginning of the Meeting. Mrs. McLaughlin went to the hospital and seemed better than when she arrived."

Indirectly word had been received of the appointment of the Rev. Mr. Sowash to Khartum.

ENCOURAGING WORD FROM INDIA.

Dr. Martin writes: "I hear good reports from those who are itinerating in the different districts. There is an encouraging increase in our Christian communities. The progress is steady and we feel assured that it is permanent. I hope the appeal of the mission will be considered by the whole church. It is remarkable that so many similar appeals have been sent home this year, apparently without any concerted action. It seems as though the Lord were stirring up the church preparatory to a greater movement. We have been spared from the plague in Sialkot this year, but it is in the outlying district and in our other mission stations."

The following from one of our new missionaries in Sialkot is of interest: "Thanks to the great kindness of those among whom we have come to live, and who are doing such grand work for the Master, we were not allowed to feel strange very long, for they are all so kind. When we study the language, then we feel most that we have come to a strange land. * * * * * * * We attended a funeral for the first time last Saturday. The little daughter of Dr. Martin's Sais had died the day before and was buried in the little Christian cemetery near the compound. It seemed new and strange to us, to see any one buried without a coffin or box of any kind, just laid in on the shelf which had been dug along the side of the grave, but it seemed nice that no earth fell upon the body."

BUILDING IN THE SUDAN.

A letter from the Rev. J. K. Giffen indicates that this is the season for building: "We are now very busy; it is our season for work, and I am sorry that it must, this year, be work in mud and brick. We got two brick-makers to come from Khartoum, thinking that they would relieve us from much care, but they have been here two months, and so far have been additional care only. We can get no skilled workmen of any sort, and so I have undertaken to make the necessary repairs to our dwellings, repairs that must be made before the rains. Two weeks building brick walls with mud and no trowel have worn my hands until with difficulty I hold the pen. The Shullahs are doing very much better and at some things do very good work; still they cannot be left alone for so much as one hour."

As Mr. and Mrs. Giffen are now alone at this lonely mission post, cut off from fellowship with their fellow-missionaries and exposed to dangers of many sorts, we ask for them the prayers of the church.

C. R. WATSON,
921 Witherspoon B'ld'g, Phila, Pa.

Memorial Tributes.

Miss Margaret Caldwell.

The W. M. S. of the U. P. church, of Greenfield, Iowa, desire to place on record a tribute of love and esteem, to the memory of Miss Margaret Caldwell, who was called home suddenly on Jan. 18, 1903.

We wish to bear testimony to her noble Christian character, her generous liberality and her cheerful, sunny disposition always looking on the bright side.

She was 76 years of age, as we count time, but with a heart young and always interested in whatever work would be helpful to any creature. "As a shock of corn fully ripe," her spirit was gathered into the Master's garner. May we be admonished to be more active and earnest in our service. COM.

Mrs. Elizabeth H. Farmer.

The Women's Missionary Society of Walton, Kan. congregation, wishes to offer a tribute of love to the memory of Mrs. Elizabeth H. Farmer, who died Oct. 28, 1902.

She was a charter member and in her death we lose a valued member and friend. We shall miss her kind words and pleasant greetings. We miss her from our missionary society and our church services.

Mrs. Farmer was cheerful, quiet and unassuming, and although long unable to meet with us, her home was always open for the meetings and she did "what she could."

To her dear ones we tender our sincere sympathy and commend them to the Savior whom she loved.

COM.

Mrs. Jane Patterson.

The Women's Missionary Society of the Second United Presbyterian church, of New Concord, O., offer this tribute of love and respect to the memory of Mrs. Jane Patterson, who was called home Nov. 15, 1902.

We desire to bear testimony to her Christian character, cheerfulness, patience and resignation under most severe suffering. She was a member of our society since its organization and although deprived from meeting with us was always a faithful and cheerful giver.

We extend our sympathy to the family and commend them to Him whose grace is sufficient in every trial. COM.

Mrs. Sarah E. McDonald.

The Women's Missionary Society of Guinston, Pa., United Presbyterian church desire to offer this tribute of love and respect to the memory of Mrs. Sarah E. McDonald, whom God in his wisdom called to her eternal home on Jan. 5th, 1903.

We desire to bear testimony to her Christian life, to her interest in our society and to her faith in Christ as her Saviour.

MRS. MAY B. PINKERTON,
MRS. MAGGIE MARTIN. } COM.

Mrs. Martha Speer—Mrs. Belle Wood.

The Women's Missionary Society of the United Presbyterian church of Burlington Junction, Mo., was called upon to part with two of its members during the month of January. Mrs. Martha Speer, a lifelong worker for missions and a charter member of our society, fell asleep Jan. 3d '03, and Mrs. Belle Wood, after more than twenty years of suffering, also rested in the Lord, Jan. 30th, '03.

We here express our love and thankfulness for the example of the steadfast, sunny life of Mrs. Speer and the heavenly mindedness and prayerful life of Mrs. Wood. We feel deeply their loss. Both were terrible sufferers before their translation, and both witnessed a good confession. We extend our sympathy to all sorrowing friends.

MRS. TUTEN,
MRS. WM. CARTER,
MRS. JOHN BOLLINGER. } COM.

Mrs. Elizabeth Donelson.

The Women's Missionary Society of San Diego, Cal., wish to offer a tribute of love to the memory of Mrs. Elizabeth Donelson, who died on Thursday, Jan. 8th, '03, aged 75 years.

She was an example to us in her faithful attendance at our missionary meetings, at the Bible class and our church services. In her illness of five months, although she suffered great pain at times, yet she manifested such a spirit of submission and patience as to commend the Saviour and his gospel to all who visited her. We shall greatly miss her presence in our meetings and the fervent prayers in which she so cheerfully led us.

We extend our tender sympathy to her children and grandchildren, and trust that they as well as we may find comfort in the truth that their loss has been her eternal gain.

MRS. S. J. SHAW,
MRS. GEO. W. STEWART,
MRS. NETTIE WOODY. } COM.

Mrs. Robert McKnight.

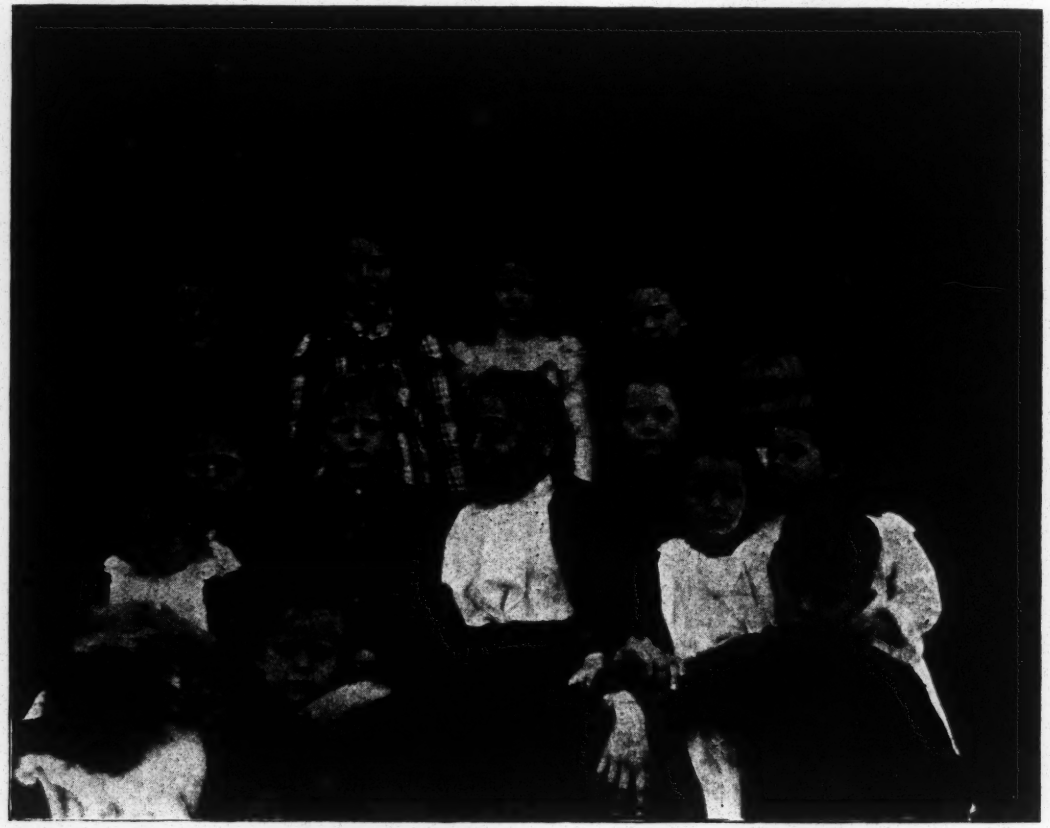
A tribute of respect and affection from the Women's Missionary Society of the United Presbyterian church of New California, O., to the memory of Mrs. Robert McKnight, who died Jan. 15th, '03, aged 85 years.

We desire to bear testimony to her Christian character and faithfuness to the church and her family. Although not an active member of our society on account of advanced age, she was always interested in the work, and having a most retentive memory kept in touch with all the different departments of the church work.

As a sheaf of wheat fully ripe, so the spirit of this aged mother was gathered by the angel into the Master's garner.

We extend our sympathy to the bereaved family and commend them to the tender care of the Good Shepherd in whom she trusted.

MRS. URSEL E. HERRIOTT,
MRS. M. ANNA VIGOR,
MRS. MINNIE FREDERICK. } COM.



DR. S. E. JOHNSON AND SOME OF THE MISSIONARIES' CHILDREN.
Picture taken on the Hills, Dharmsala, India.